THE PALESTINE EXPLORATION FUND

NOTES AND NEWS.

In the present number of the *Quarterly Statement* Herr Schumacher describes certain very curious discoveries made at Zummârîn, a place standing on a spur of Carmel, south of Haifa; among these were unrifled tombs in which were found lachrymatories, glass bracelets, mortars in basaltic stone, &c. At Tiberias some of the ancient baths have been discovered.

The account of the Saida discoveries (page 201) is translated from a paper called the "Bakeer," published in Beyrout, in Arabic and French. It is as yet the only account of the sarcophagi which has appeared of any importance. The Phœnician inscription has been translated by some one—it is not stated by whom—and the sarcophagi are all deposited in the Imperial Museum of Constantinople. We shall publish drawings of these monuments as soon as they are received.

The first instalment of the replies to our Questions is that which has been prepared by Captain Conder from answers received from his own correspondents. It seems that the Questions are beginning to yield results.

Herr Schick's "Notes in Jerusalem" give several valuable new facts about the second wall, the rock levels, &c. Among other points, he shows that Dr. Merrill was misled when he stated that a rock scarp existed there. There is no rock scarp, but the rock slopes gently away to the west, showing that the wall stands on the highest part. Herr Schick has not yet verified his theory of the further course of the wall.

The following particulars of the Memoirs by Herr Schumacher in his recent surveys in Jaulan and Ajlûn anticipate the publication of the work, which will be given to subscribers with the *Quarterly Statement* of 1888. It was intended to commence the Memoirs with this number, but it was thought best to begin a new volume with them.

The district of Jaulan, the Golan of Manasseh, which has been surveyed, is 39 miles in length at its longest points and 18 in breadth. It comprises an area of 560 square miles. On the best map of Palestine there are found about 150 names. On Schumacher's there are 600, being the names of ruined towns, springs, ancient highways, remnants of oak forests, perennial streams, great fields of dolmens, with some remarkable volcanic features. The volcanic mountain, Tell Abu en Nida, rises to the height of 4,123 feet, and that called Tell Abu Yusef to the height of 3,375 feet. Herr Schumacher has drawn upwards of 152 plans and sketches of the country. He has collected a great variety of information on the manners and customs of the people. He has made special plans of the hot springs, &c., of Amatha, the Zaphon of Joshua xiii, 27, and of Kulat el Husn-Gamala, Susitha and Fîk.

The district of Northern Ajlûn, also surveyed, contains 220 square miles, a population of 10,460, and shows on the map 334 names of places. There are in the Memoir detailed plans of 100 places—churches, theatres, vaults, mausoleums, temples, walls, columns, capitols, street pavements, sarcophagi, caves, cisterns, birkets, aqueducts, and ornamental work ; there are collections of mason's marks, Greek inscriptions, drawings of dolmens and stone walls ; and there are detailed plans of Umm Keis (Gadara) and Beit Ras (Capitolias).

The district contains about a thousand dolmens scattered over extensive fields ; the fertility of the soil is inferior to that of the Hanan ; the water supply is chiefly derived from cisterns ; there are everywhere patches of forest, now chiefly oak, though the remains of oil presses show that there were previously olives. Herr Schumacher gives also an account of the inhabitants, who are chiefly Moslems.

At the moment of going to press Herr Schumacher's account of his journey to Pella has been received.

The "Memoirs of Twenty-One Years' Work" is now in its third thousand. Subscribers *are earnestly requested to use this book as a means of showing what the work has been, and what remains to be done.* Copies are given to every subscriber who wishes to have one, and additional copies can be procured at a great reduction in the price, *by subscribers only*, by writing to the central office.

The Palestine Pilgrims' Text Society will issue before the end of the year the following works—

1. Arculfus de Locis Sanctis (in the autumn).
2. La Citez de Jerusalem (in the autumn).
3. The Travels of the Russian Abbot Daniel (ready in July).

The works already issued are—

1. Antoninus Martyr.
2. Sancta Paula.
3. Procopius.
4. El Mukaddasi.
5. The Bordeaux Pilgrim.

The subscription is one guinea. New members can have copies of works published in previous years at a reduced rate. Members are requested to forward their subscriptions to the Hon. Secretary without being reminded.

Will all the subscribers to the Palestine Fund remember—(1) that it helps the Committee very much if subscriptions are paid early in the year? (2) Next, that it saves a great deal of trouble if they are paid to Coutts & Co. direct by a Banker's order? and (3) That whenever they are due it saves a great deal of labour if they are paid without waiting for a reminder? The clerical staff of the Society is small, and it is greatly desired not to increase the management expenses, and not to overburden the work of the office.

The following books are now published uniform in size and appearance:—Conder's "Tent Work;" Conder's "Heth and Moab;" Schumacher's "Across the Jordan;" "The Memoirs of Twenty-One Years' Work;" Conder's "Syrian Stone Lore." Subscribers can have the whole set, together with Hull's "Mount Seir," for 25*s.* carriage free.

Mr. Armstrong has prepared a list of the photographs belonging to the Society arranged alphabetically according to those Bible names which are illustrated by views. This list is now ready. Those who wish for a copy may send in their names.

We are sorry to say that the long-promised List of Old Testament Names, with their identifications, is still delayed. It will, however, be positively ready in a month.

The great Index to the "Survey of Western Palestine" is in the press. It is hoped to have this ready by the end of the year.

A subscriber, who has all the *Quarterly Statements* complete from the beginning, except July, 1871, would be very much obliged if any one having that number would dispose of it to him.—Address: Rev. J. Mitchell, 57, Parkgate Road, Chester.

The income of the Society, from June 17th to September 13th, 1887, inclusive, was—from subscriptions and donations, £105 4*s.* 7*d.*; from all sources, £183 0*s.* 7*d.* The expenditure during the same period was £230 0*s.* 0*d.*, viz.: on Exploration, £151 0*s.* 0*d.*; on Office, £79 0*s.* 0*d.* On September 14th the balance in the Banks was £219 1*s.* 6*d.*

Subscribers who do not receive the *Quarterly Statement* regularly, are aske to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

The only authorised lecturers for the Society are—

(1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects :—

The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."

(2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows :—

The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

(3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

(4) Mr. George St. Clair, F.G.S., has returned from his Eastern tour, and is prepared to give Lectures for the Society in all parts of Great Britain. His subjects for the autumn will be—

(1) *The Buried City of Jerusalem*, and General Exploration of the Holy Land. Numerous diagrams.
(2) *Buried Cities of the East.* Numerous diagrams.
(3) *Sight-seeing in Palestine.* Lantern views, where local help can be obtained.

Address : G. St. Clair, Bristol Road, Birmingham ; or at the Office of the Fund.

THE RECENT EXCAVATIONS AT SAIDA.

(From the *Bachir*, a journal in French and Arabic, published at Beyrout.)

I.

One of our missionaries at Saida has followed the excavations day by day, and has sent us very full and interesting accounts of them. We, ourselves, having visited the place and admired the tombs which have been brought up, are in a position to give our readers accurate information about these important discoveries.

Towards the end of the month of February of this year, a rich Mussulman proprietor of Saida, M. Mohamed Sherif, had his grounds in the vicinity of the city excavated, with the object of recovering from the *débris* the ancient buildings, out of which the inhabitants of the country for the most part construct their houses.

The workmen lighted upon a rectangular pit, about 4 metres by 5, hollowed in the rock which forms the substratum of the field. Mohamed Sherif had this cleared out. At a depth of 11 metres four apertures were discovered, one at each side of the pit. These openings, 1 metre high by 50 centimetres wide, and closed by a slab, afforded access to the same number of funeral vaults full of large and splendid marble sarcophagi.

According to an Ottoman law, if the proprietor of land where antiquities are about to be brought to light makes a declaration to the Government within eight days, half of the newly-discovered treasures or their value is handed to him; if he omits to make this declaration he has not only no right to anything but he is also liable to a fine.

Mohamed Sherif declined the seductive offers of various virtuosi and others on the look out for antiquities, and in conformity to the law of the country, immediately gave notice of the discovery to the Kaimakam of Saida. Bechara Effendi, engineer of the vilayet of Syria, was sent by his Highness the Waly to reconnoitre the places and monuments. He discovered new sepulchral chambers, new tombs, and on March 27th he sent to the Government a detailed report, with a plan of the places and a brief description of the archæological treasures. He concluded with the despatch of a special commissioner, charged with transporting the sarcophagi to the museum at Constantinople.

His Excellency Hamdi Bey, Founder and Keeper of the museum at Constantinople, and an old pupil of the School of Fine Art in Paris, as well as a distinguished painter, was also sent by his Majesty the Sultan, accompanied by his Excellency Demosthenes Baltazzi-Bey, a learned archæologist of Smyrna, and inspector of ancient monuments. The excavations were recommenced under their direction on the 1st of May. By the end of the month all the tombs of any value were drawn out from their vaults, cleverly packed, and ready to convey by sea.

The field where the tombs were discovered is 800 metres from the sea-shore, and 1,500 metres north-east of the northern gate of Saida, between the villages El-Halalieh and El-Baramieh. It borders on the garden of Doctor Shibli Abela, and bounds the gardens of the city on this side.

The walls of the pit are set exactly to the cardinal points.

Underneath a layer of earth, mixed with *débris* a metre in thickness, there is a conglomerate of silicon and limestone similar to that of the dunes of Beyrout, and 3 metres in thickness; and still lower there is a kind of masonry, in which are set the doors of the sepulchral chambers. These chambers are themselves hollowed out of white limestone, which is fairly thick and soft.

It is impossible to describe the splendour and perfection of the sepulchres which they contain: an art so perfect does not permit itself to be described, it can only be admired.

The variety of form, style, and workmanship is not less marvellous, and baffles all conjecture that can be made as to the origin of these sepulchres.

The vault which is situated east contains two large sarcophagi in white marble placed at the same level, and separated from one another by an interval of 0·50 metre. Their dimensions are the same, 2·60 metres by 1·25 metre wide and 1·20 metre high, without reckoning the lid, which is 0·50 metre in height. The one which the visitor leaves on his left on entrance has no sculpture nor chasing of any description whatever, whilst on the other the second one is covered with sculpture, and first attracts the attention.

All round there is a portico of fluted Ionian columns with Doric pilasters in the angles. On each of the eighteen bays there is a female mourner in high relief in Greek robes. Each of these has a different pose.

The lid forms a roof with two sides, and is filled in with overlapping stone slabs almost identical with the tile slabs of Marseilles used at Beyrout. An Attic "*Kymation*," 0·50 metre, stretches the whole length; it is raised as high as the top of the roof, and adorned with sculpture representing a funeral procession.

A man in Greek dress marches at the head of the procession, then two horses led by hand; after which there follow a triumphal car, a man holding little bandelets in his hand, and a car with two horses bearing the sepulchre of the dead. Behind this car there is an attendant, and finally a horse walking alone. On the gorge of the pedestal there is a very delicate bas-relief representing the chase.

The composition of the work, however, betrays some negligence, and points to a Greek production of the second century, before the Christian era. Inside were found the bones of women and also seven heads of dogs.

The southern vault has likewise two sarcophagi. Although the opening is on the same level as that of the other crypts, the ground on which the tombs rest is about 2 metres lower down.

One tomb in black marble, improperly called Egyptian basalt, is not remarkable for any sculpture. Like the most unadorned of the two tombs in the eastern cavern it will be left in its obscure retreat. At the side of this latter the visitor perceives another in white marble placed at his left, which by its singular form and rich chasings calls forth his admiration. The lid is an ogival vault 1·50 metres in height, the tomb itself is 2·40 metres long by 1·30 metres wide, and its height equals that of the lid.

It is a Lycian tomb. Up to the present time there are only seven tombs of this form known, and they are all found in the province of Lycia; six are now at Constantinople and one at Vienna.

The extrados of the vault forming the cover is smooth and without any ornamentation. At the vertical extremities there is sculpture consisting in part of two magnificent Greek sphinxes with wings, female busts, and extremely beautiful and graceful human heads; and in the other part of two griffins with heads of birds and the bodies of mammifers, one male and the other female.

Two quadrigæ, each led by two amazons, are found on the sarcophagus. The horses are of the Archaic and conventional form of the horses of the Parthenon, sculptured by Phidias. The mane is straight like the dorsal fin of a fish; in the mouth is a bit enclosed by two square plates holding the animal's lips. But the finest thing is the expression of the horses' heads; they are living, speaking, and of most exquisite finish. The muscles, the veins, the movements of the nostrils, and the folds of the skin are represented with matchless perfection. "I would give one of the other sarcophagi in its entireness for a single one of these horses' heads," said his Excellency Hamdi Bey.

The opposite front represents a wild boar hunt. A Greek horseman appears to command, raising two fingers, the index and middle. "One would almost say that he is blessing like our Bishop," said the Greek ladies of Saida.

Upon one of the ends there are two centaurs erect on their hind legs, holding a hind between their front feet over which they are disputing; their figures are full of expression and very fine.

On the other end two centaurs are upsetting jugs of water one after another. Who can guess the meaning of this picture? The great height of this sarcophagus has doubtless been the cause of the lowering of the floor of the sepulchral chamber.

The western vault, which is less deep, only contains one white marble sarcophagus in the shape of a mummy chest. We will speak of it later on. This crypt serves as a vestibule to a sepulchral chamber much larger and much better kept than the others which open on to the south side.

In this chamber you may see little gutters against the walls for collecting the oozing water; the holes in the top of the walls, which correspond two by two, and were to hold the beams with which the lids of the sarcophagi were kept in place, and a red horizontal arrow traced

on the wall which has served as a bench-mark to the workmen laying down stones.

It contains four tombs. The largest and at the same time the most valuable and beautiful of all the sarcophagi found here occupies the south-west angle. It is 3·30 metres long by 1·70 metre wide, and 1·40 metre high excluding the lid, which is 0·80 metre high. It is a masterpiece of sculpture, architecture, and colour, the discovery of which will mark an epoch in the history of art.

All the museums of Europe will want to have a cast of it. This tomb is a piece of Greek art, the figures of which lie between the conventional Archaism of the former ages and the realism of the last centuries of ancient art. Its naturalness, nobleness, and grace make it worthy to rank with the finest masterpieces known. Everything is painted in natural colours; the different tints of purple predominate, and go from poppy-coloured red to blue, passing away to the deepest violet.

It is known that Sidon possessed large manufactories for making purple. One may see still in the talus of the hill upon which rise the old citadel called after St. Louis, great piles of *murex* shells, all opened on the same side, for the purpose of extracting the mollusc which yields the Tyrian purple.

The other colours appear to be the ochres so common in the mountains of Lebanon. The tints are admirably harmonised, notwithstanding their brightness. No detail is forgotten, even to the eyes of the men, the horses, and the lions, which are painted in natural colours, without any incision in the marble tracing the iris or the pupil.

All the sculpture is in high relief; the detached limbs are not even supported. The four sides of the sarcophagus are occupied by two subjects. One large and one small side are taken up by a battle scene; the two other sides by hunting subjects, where figure the same personages become friends.

The Greeks, easily recognised by their physiognomy, are nude; they simply bear a helmet and the large round buckler, with a border peculiar to them. The Persians are fully clothed; they are recognisable by the peculiar head-dress called *mitra*, which envelops the whole head from the forehead to the nape, and covers the cheeks and chin, and is the head-dress worn by the companions of Darius in the large mosaic work of Pompeii. They may be further distinguished by their long trousers (*braccæ laxæ*), peculiar to the peoples of Asia and the north. The Greeks never wore trousers; the Romans only adopted them at a late period under the Emperors. The arms of the combatants, which were all of gold, have been delicately removed by the violators of the tomb.

In the centre of the battle there is a ghastly mass of horsemen, foot soldiers, and dead and dying; one perceives a hand, which has been cut off, thrown on one side and crushed under foot. The persons are excited by a fury which contrasts with the calm intrepidity and martial sereneness of the Greeks. One understands on which side will be the victory;

almost everywhere the Greek plunges his sword into the breast of the barbarian before the latter has struck him with the club, the hatchet, and the lance which he brandishes in the air. Great beauty of figure and pose is seen here.

The animation of the combatants, the grief and terror of the dying, as well as the fright of the horses, is simply admirable.

According to the Greek custom, the two principal persons are to be seen at the extremities of the picture. These are horsemen clothed in purple. One of them, conspicuous by his attitude, martial air, and the richness of his costume, might probably be the prince buried in the sarcophagus. The other has a Greek head of the most beautiful type, and wears thereon the skin of a lion ; he is perhaps Alexander the Great, whom several medals represent with this Herculean head-gear.

In the second picture a lion has thrown himself on a horseman, and is already lacerating with his claw the breast of the horse, from which hangs bleeding flesh. The horseman has wounded it with spear, and struggles to free his charger ; but the animal holds to its prey, notwithstanding that an enormous dog has sprang on to him and bites him furiously.

Two huntsmen are hastening up with their swords, and in the distance an archer lets fly his arrow.

Men and animals are magnificent in their bound, courage, and strength. Not far off a poor stag, hemmed in by two huntsmen, from whom it cannot escape, excites compassion, and forms a fine contrast.

The lid is not less beautiful. It is in the shape of a roof with two sides, covered over with tiles in the form of fish scales. All around, on the edge and on the line, are placed the heads of spirits ; they are exquisitely graceful, and surrounded by a halo of rays. Those of the top have two sides, and are a little larger than those on the edge ; rams' heads projecting over the front of the cornice like gargoyles, alternate with the heads of the spirits. At the four corners are four sleeping lions, which seemed to us unequalled masterpieces ; one might almost say that they are mourning for the dead man, and trying to see him by leaning the head outside the roof.

The three other white marble sarcophagi found in the same chamber are exactly similar to one another. They measure about 2·50 metres long by a total height of 2 metres. They look like a Greek temple with most harmonious proportions.

The walls are smooth, and an elegant vine foliage, with yellow leaves on a purple background, runs beneath a very delicately sculptured cornice. The sculptured ornamentation on the pedestal and in the pediments is equally beautiful.

These tombs, in their simplicity, are veritable masterpieces of good taste, harmony, and elegance.

At first sight the northern chamber only presents two sarcophagi, one of which belongs to the class of Egyptian coffins which roughly resemble the human form, after the manner of the mummy chests, and which have

been called anthropoid sarcophagi. Like that of the west vestibule, it is in white marble. The head is roughly drawn on the lid; the arms disappear in the bust.

But, from the haunches down, everything is more clearly defined; the projections of the knees, calves, and ankle bones are distinctly delineated. In this they differ from the anthropoid sarcophagi found at Sidon, and now in the possession of the Louvre Museum. These, on the contrary, have very well drawn heads, whilst the lower portion is a simple case raised towards the feet. At the bottom of one of them was a plank of sycamore, the wood used for the chests of the Egyptian mummies. Small holes set in the edges doubtless served to keep the body in place. Judging from the remains of the fillets and bones, it was very imperfectly embalmed.

On removing the *débris* which covers the floor, were discovered two chambers situated on a lower level, east and west of the former. The one in the east has only a small tomb of no interest; in the other four white marble sarcophagi were found. Only the most remote one has sculpturing. One of its ends shows a prince with an Assyrian tiara on his head, stretched on his funeral bed. They are offering him food and serving him with drink in a large horn; two attendants stand behind his pillow, apparently keeping guard; his wife sits at his feet, weeping for her spouse. It is a representation of oblation to the dead.

All the tombs of which we have up to now spoken have been violated at an already very remote epoch by greedy hands, who have removed all the precious objects. Consequently nothing was found in the shape of jewels, except fifty-four gold buttons, whose diameter was that of a half franc, and which are convex, like a bell, without any carving. They remained hidden in the mud deposited at the bottom of the Assyrian personage's tomb. The violators penetrated into each sarcophagus by breaking one of the corners of the lid, but have not injured the other parts.

His Excellency Hamdi Bey had, however, the good fortune to open a sarcophagus which had not been violated. He discovered it in a lower chamber just beneath the tomb of the eighteen mourners. It is a black stone sarcophagus of a singular semi-human form, and at least a metre in width.

It contains the long hair, teeth, and bones of a woman; with fragments of little bands, a royal fillet of gold, which is flexible, and the width of three fingers; a large gold band, quite plain, like a curtain ring; and at the bottom, a plank of sycamore wood similar to that of which we have spoken.

The excavations have yielded earthenware lamps of rough workmanship, in the form of a rounded plate, the edges pressed and turned up to form the socket for the wick; and also several alabaster vases intended to hold perfume. They are all of Egyptian alabaster, pear-shaped in form, 25 centimetres high, and have no carving except circular arrows left

projecting by the carver ; the orifice is narrow (3 cm.), and the vase is fragile, being scarcely a centimetre in thickness.

Alabastrums similar to these have been brought from Cyprus by M. de Cesnola. It was, perhaps, a vase of the same shape that Mary used to embalm beforehand the body of the Saviour, at one of the last suppers at Bethany, and which she broke at his feet. It contained, says St. John, a pound of spikenard oil, which Judas estimated at the value of about three hundred francs. The alabaster vases of Sidon would contain more.

All the sculptured tombs are evidently of Greek art. The blocks of marble must have been brought from the islands of the Archipelago ; there does not exist any marble on the Asiatic coast from Egypt to the borders of Smyrna. They must have been sculptured at Sidon, for it would have been impossible to bring from Greece objects which were at the same time so heavy and so delicate ; the body of the largest sarcophagus weighs 13,000 kilos. and the lid nearly 5,000 kilos. It is presumed that in order to lower them in the pits, the process of the Egyptians was used, viz., the pit is filled with sand, the sarcophagus is placed on this artificial soil, and lowered slowly while the sand is being taken out.

We are in the presence of tombs which differ in state as well as in style. The complete absence of inscriptions reduces us to conjecture as to their origin and date. They do not appear to us to go back further than the last centuries which preceded the Christian era. A single piece of money has been recovered from the rubbish of the pits ; it dates from the time of Alexander Bala, King of Syria, about 149 to 144 years before Christ.

The labour employed under the direction of his Excellency Hamdi Bey, by M. Bechara Effendi, for the raising of these enormous sarcophagi is not without interest. If the merit of such a work lies in the superiority of the result above the resources which were at one's disposal, certainly the engineer, M. Bechara, merits great praise.

He dug in the soil a trench which descended to the level of the sepulchral chambers, at the uniform incline of 15 per cent., terminating in a tunnel bordering on the pits. Two lines of small pine beams, united by cross beams, were fixed in the soil and greased on the surface ; on this wooden road, by the help of rollers, he caused the sarcophagi to be slid along. This caused no damage to the sculptures, or accident to man. A frigate is expected shortly, from Constantinople, to take away these treasures. Already there is being built on the sea shore a quay jutting out 30 metres into the sea, to take the blocks to the ship.

At the northern extremity of the room, his Excellency Hamdi Bey noticed a gap which appeared to lead to the other excavations. Guided by this indication, he discovered, 6 metres to the north of this hole, a second similar hole, 4 metres long, 3 wide.

When he had dug away to a depth of 7 metres, there appeared an aperture in the north wall. The room to which it gave access was

5 metres long, 3 metres 50 cm. wide ; the stone was covered with thick plastering and stucco, partly fallen to the ground. In an angle at the further end were found two large bronze candelabras ; they are simple and beautiful ; the base is a tripod, the column of the thickness of an arm, terminates in two flowers turned upside down, placed one above the other, and bears an elongated basket to which is fixed the torch. Both are after the same model without being alike ; the one is 1 metre 50 cm. in height, the other a few centimetres less. A Phœnician candelabra, quite similar to these, except that it had only one flower upside down, was found at Curium, in the island of Cyprus, and is to be seen in the Museum of New York.

The soil of the room was formed by a bed of enormous stones, 65 centimetres thick, very well arranged. Beneath these was found a second similar bed still thicker, then a third; at last an enormous monolith, measuring 10 cubic metres, which covered the hole cut into the living rock, where was hidden a magnificent anthropoid sarcophagus of black stone. It recalls in a striking manner the sarcophagus of King Eshmunazar, of Sidon, found similarly in the gardens of Saida, more to the south, now in the Louvre. It is 2 metres 50 cm. in length, and its average width is 80 cm. The head is magnificently carved ; the head-dress and beard are in the Egyptian fashion ; the breast and the vertical sides of the coffin are covered with hieroglyphics ; and on the raised portion which, in the form of a stool, covers over the feet, there is a Phœnician inscription in eight lines. The whole thing is perfectly intact.

This apparently is the most important tomb, round which so many magnificent tombs are grouped.

On opening the lid the mummy appeared well preserved, but there immediately followed a partial decomposition, accompanied by the escape of a fetid odour, which damaged the centre of the body. The hands and the extremities of the feet no longer existed ; the rest of the body was lost in the sand, with which apparently the sarcophagus was originally filled, and which consequently caused the dessiccation of the corpse. The hands and feet remaining outside were corroded by the damp air. The body rested on a concave plank of sycamore, fitted on each side with six silver rings through which passed the ropes holding the mummy in place.

In the coffin a golden diadem without ornamentation was found.

The squeezes and photographs of the inscriptions were sent to the Academy of Inscriptions and Belles-Lettres at Paris. We must wait for *savants* to give us the complete translation. Its characters are of exactly the same form as those of the funeral inscription of Eshmunazar in the Louvre ; they appear to be modelled on the same type.

On a level with this royal sarcophagus there is an opening on the south side of the wall which gives access to a sepulchral chamber divided into two compartments. The western one contains an undesecrated tomb in which a quantity of feminine jewellery is to be found : there is a gold necklace, two gold bracelets of beautiful workmanship, and another

bracelet ornamented with coloured stones, and having in the centre a kind of opal called cats-eye. We find further some rings or bracelets for the feet, sixteen rings, a bronze mirror, and several symbolic eyes, viz., an Egyptian trinket presenting the shape and design of an elongated eye with a tear dropping from the nasal angle ; some of them were in gold, the others in cornelian stone. The compartment in the east, and a second chamber which follows in the same direction, only contain tombs which have been broken into and are without interest.

The rectangular walls, the sepulchral chambers dug in the sides, the precautions taken to render them undiscoverable or inaccessible, in order that the repose of the dead should never be disturbed—all this is thoroughly Egyptian. There is nothing which more resembles the sepulchre discovered at the last place than the great square well situated at the foot of the great Egyptian pyramid ; at the base is still to be seen the black stone sarcophagus.

The most celebrated and longest of all the Phœnician epitaphs, that of King Eshmunazar, which includes twenty-two lines, is full of injunctions on this subject : "Do not open this coffin to seek treasures there," cries the King, "there are no treasures." Then, suspecting that one would want to know if he spoke the truth, he invokes the help of the gods, whom he charges with the punishment of the violaters.

Undoubtedly the king, whose sepulchre has just been discovered, had this feeling in thought, but, more intelligent than Eshmunazar, he deemed that a deep vault with large stone blocks, 3 metres and more in thickness, laid over it, was a preferable guarantee to an inscription and the curse of Astarte. The resemblance of the two sarcophagi leads us to believe that the one just brought to light may be traced to about four centuries before Jesus Christ.

The existence of a third pit near the tunnel has been established, but the advanced season did not permit of the continuance of the excavations ; they will be resumed in February next. Everything induces the belief that this Necropolis holds further pleasing surprises for the artist and the *savant*.

II.

Oriental *savants* already understand the meaning of the Phœnician inscription on the royal sepulchre which is found in the second shaft. It is as follows :—

"I, Tabnite, priest of Astarte and King of Sidon, son of Eshmunazar, priest of Astarte and King of Sidon, lying within this sepulchre, thus speak : Come not to open my tomb ; here is neither gold nor silver nor treasures. He who opens my sepulchre shall have no prosperity beneath the sun, and he shall not find repose in his tomb."

The mummy, then, found in the sarcophagus is that of Tabnite, King of Sidon.

The Phœnician inscription on the tomb in the Louvre furnishes some further information about this personage. There we find :—

"I, Eshmunazar, King of Sidon, son of Tabnite, King of Sidon, grandson of Eshmunazar, King of Sidon, my mother, Ammashtoret, Queen, and daughter of Eshmunazar, King of Sidon, have built temples to the gods," &c.

Thus we learn that Tibnite is the father of the King Eshmunazar, whose tomb is at Paris, and the son of another King of Sidon, also named Eshmunazar. He espoused his sister Ammashtoret, and undoubtedly this union was not happy, for we read in the same funeral inscription of their son : "I have been snatched away before my time. I am the son of few days, an orphan son of a widow." It has been questioned whether Tabnite is not the king whose history Dodorus of Sicily relates under the name of Tennis. By treason he delivered his capital to Artaxerxes Ochus, King of the Persians, and was put to death by the invader as soon as the latter had no longer anything to expect from the traitor. The Sidonians, seeing themselves betrayed, locked themselves up in their houses with their wives and children, and set fire to them. Forty thousand of them perished, whilst the city was nothing but a devastated field, which the enemy sold piecemeal for a money value. This was in the year 351 B.C. (Dodorus of Sicily, lxvi, 45).

To-day the discovery of the mummy of Tabnite compels us to distinguish between the two personages. The head and limbs are not separated from the trunk, and no traces of wounds or anything indicating a violent death are to be seen. Besides, it is incomprehensible how a burial necessitating so much labour and trouble could have been effected at the death of Tennis during the burning and destruction of the city.

According to the most tenable opinion held at the present time, the last Eshmunazar lived about the year 395 B.C., and consequently Tabnite about the year 400.

It must have entered many persons' minds on reading these lines that the demi-anthropoid tomb found unbroken in the first shaft, containing the remains of a woman with a golden diadem, might probably be the sarcophagus of Ammashtoret, the wife of Tabnite, who died after him. The southern shaft might have been hollowed for the interment of this queen, as that of the north was for her husband.

The upper sepulchral chambers, with their magnificent sarcophagi in white marble, are undoubtedly less ancient than the royal vaults. In particular, the tomb, with eighteen mourners, could only have been placed above that of Ammashtoret several years later, when persons no longer troubled about the fear manifested by the defunct sovereigns of being disturbed in the semi-slumber of their tombs by the dwellers of an upper storey. In his large inscription the young Eshmunazar twice

over enjoins them not to construct any sepulchral chamber above his own.

Let us, moreover, add, that in the tomb of the Assyrian personage, besides the gems of which we have spoken, a gold rectangular plaque has been found, pierced at the four corners like an ornament intended to be fastened on a garment, and covered with carvings representing over and over again the form of a comb, frequently found on the Phœnician jewels in our museums.

The "Times," they tell us, advised the Turkish government to leave these magnificent sarcophagi where they were. "These treasures," said its correspondent, "are in a fair way to be ruined," believing doubtless that there were neither men nor machines capable of effecting the transport without damaging them. We are happy to be able to prove by the fact that he was mistaken.

A transport ship, the *Assir*, belonging to the Imperial Turkish Navy, had arrived at Beyrout with the presents which His Majesty the Sultan sends every year to Mecca by the caravan from Damascus. It received orders to repair to Saida, and on June 13 was moored north of the town, between the islet of Gesireh and the shore, as near as possible to the coast. Owing to the disturbed sea, it was not possible to proceed with the shipping during the two first days. There was, in addition, a moment of uneasiness—the ship touched the bottom, and had to be pushed off again. On the 16th the sea was calm, and the embarkation commenced. The enormous packages, drawn over the same wooden road which had been used to take them out of the shafts, arrived at the wharf, which was built on piling, and from thence passed over upon a solid raft level with the platform.

The raft, the conception of the engineer, Bechara Effendi, who superintended the work, consisted of five rows of large beams superposed, and forty empty tuns fixed between the beams.

The platform measured 11 metres by 6 ; the draft was calculated in such a way as to render it easy to lower the side of the raft on to the rafters on the arrival of the large blocks. Ropes, attached to pulleys and to the ship, were used to haul the raft and its burden until it lay beneath the machines of the *Assir*.

An enormous crane, constructed of ropes, cords, blocks, and pulleys such as nobody but an old sailor could either imagine or correctly name), and set in motion by two steam engines, was used to put the huge packages aboard, and, under the direction of Captain Hassan Bey, accomplished its task with admirable precision.

The great sarcophagus, of more than 13,000 kilos., was one of the last to be taken. When it was suspended above the deck, his Excellency Hamdi Bey had the scene photographed, and a cannon fired from the vessel announced to the inhabitants of Saida the success of the embarcation. All was accomplished without the slightest accident.

We have been credibly informed that the expenses of packing, excavating, constructing the machines for embarking, transit, and indemnity

to the owners of the gardens traversed *en route* have not exceeded 10,000 francs (£400).

The *Assir*, carrying these monuments to Constantinople, stopped two days at Beyrout. Their Excellencies took advantage of this to put on board certain valuable antiquities which had been confiscated by the law and placed in the court-yard of the Seraglio, viz., a fine head of the Emperor Adrian ; a cuneiform inscription of twenty lines, in a very good state of preservation, covering a slab 0·45 metre square ; a hand-mill, on the upper stone of which are some extremely curious characters, recalling the Hittite inscriptions ; and a cone of white marble 0·50 metre, the Phœnician symbol of the great goddess Astarte.

Before returning to the capital the ship stopped facing Mylassa (in Caria), to take up two marble statues of the best Greek era. The museum of the Louvre had bought them for several thousand francs ; but the difficulties of carrying them down to the sea had caused the transaction to be broken off, but now an easy route afforded an opportunity of taking them away without difficulty. His Excellency, Baltazzi Bey, is of opinion that it is the quarries of Mylassa which have furnished the white marble of the great sarcophagi of Sidon.

It is only a short time ago since a Turkish war vessel loaded at Jassus (the old port, hard by Mylassa) the blocks of stone taken from an old wall and carried them off to Constantinople for some building or other. His Excellency Hamdi Bey heard that these blocks bore inscriptions, and caused the shipment to be seized. They found on them 140 inscriptions containing decrees (ψήφισμα) in the Greek tongue, and of a very interesting nature. He (his Excellency) took advantage of the ship's stopping there to reconnoitre the ruins whence they had been taken.

On arriving at Constantinople he will, no doubt, occupy himself in making those enlargements in the Imperial Museum which are necessary to provide a suitable home for the treasures he is bringing it.

NOTES FROM JERUSALEM.

I.

Jerusalem, June 8th, 1887.

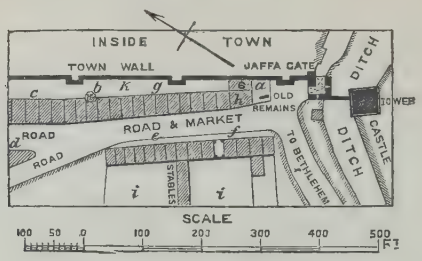
1. *Tomb in Wâdy Yasûl.*—Referring to my first report on this tomb and the plan and drawings of it (*Quarterly Statement*, p. 112), I have to report that, according to order, all the chambers (except the one in which the sarcophagus stands) were cleared out, and not any *opening* found nor anything of interest. But as it was in the rainy season, the cistern has been full of water, so it could not be examined. Now it is nearly empty, and when fully dry I will examine it. In the meantime, the little hole in the rock wall, through which the stone box could be seen, was enlarged by chiselling, with the intention of making it so large that a man might go in. But by so doing, knocking much on the rock, a large piece of rock gave way inside the room, from its top, and fell down just on the sarcophagus and in front of the opening; so going on further in this way is useless, but it wants some digging from above, only I have not yet decided the spot where to do it.

2. *Second Wall*—All my endeavours to get permission to dig for, anywhere in the street or inside houses, are hitherto without result, but I hope the time will also one day come. So I have nothing to report on this matter.

3. *Old Remains, &c., outside Jaffa Gate.*—(See sketch p. 214.) Outside the gate, but attached to the town wall, there was hitherto an open court fenced up. The ground belongs to the Greek Convent, so the Archimandit Efthymias (or Ephthyinus), who built the large new building near this gate inside the town is now busy building some shops, &c., also in this little court marked in the plan with *a*. By digging the foundations, old masonry of large stones with bevels (or margins round about) were found, but for a short piece only; finding it strong, further diggings were given up, and building was commenced on the old masonry. The old masonry was found only a few feet under the surface of the ground. As they were not allowed to attach the new building to the town wall, they were obliged to make a *new* wall, leaving a space of 6 inches between the two (the new and the town wall). By digging foundations for it, it proved that the town wall does not stand on the rock, but on earth. Going down only a few feet under the surface of the ground in front of the gate, they dug down about 8 feet deep and found no rock, but built also on the earth; further away from the gate, some years ago, new shops were built (*c*), and thus were found the ruins of an old strong tower (6 in plan). So it is now proved that the ancient wall stood about 26 feet further out, *i.e.*, lower down on the slope of the hill, and, as it seems, in a line with the north-western tower of the present castle—standing very likely on the site of the old Hippeus.

PLAN OF JAFFA GATE AND ITS NEIGHBOURHOOD.

Scale, $\frac{1}{1250}$.



Sketched by C. SCHICK, June, 1887.

a. Hitherto a court, now shops.
b. Some years ago found ruins of old Tower.
c, *d*, *e*, *f*. New shops.
g. Older shops.
h. Custom House.
i. New Khan.

It is now proved that the Mohammedans, when building the present wall, not only put it more inside (as it is also, be it observed, on the northern side of the town), but put it simply on the earth, without any foundations. At *k* the earth became also removed to the level of the road or market in front of the shops; and there the wall is built of rubble about 9 feet high, where the layers of hewn stones began.

d, *e*, *f*. New shops have been built in the last years; also at *i* a new khan made. Also a great many new houses built outside the town. It would be well to enter all this in the Ordnance Survey Plan of Jerusalem.

4. *Triple Gate at Haram Esh Sherif.*—In the wall at the so-called stables of Solomon, especially in the region of the Triple Gate, openings were made, so that these substructures are now lighted—wanting no more candles when going there. This has the advantage of enabling one to see the state of things much better—every stone can be examined. A good deal of the accumulated earth there has also been removed, but it is not yet ended.

5. *Large Caves near Ramleh.*—Having reported on them, I have got a letter from the Secretary, saying that the Society wishes to know if they are artificial, and their extent. This letter I handed over to H.B.M. Consul, in order to get the Government's permission to undertake the work of a thorough examination of these caves. The result will afterwards be reported on.

6. *Mr. Luncz's Book.*—There is a Jew here, Mr. Luncz, by a very great deal of study day and night—having become nearly blind—issues every year a little book on Palestine matters, with the title "Jerusalem." The second has been recently finished, and he brought me a copy to send it to the English Palestine Exploration Fund, which I hope you will soon receive.

I wish also to express my humble and hearty thanks for sending me

Captain Conder's "Syrian Stone Lore"—which I have duly received, and am now about reading it. What an amount of learned information it contains! Accept my best thanks, and be kind enough to convey my thanks also to the Committee.

There is now a new plan and proposal to make a railway from here to Jaffa, and, as it was explained to me, the undertaking will bring much profit, and pay the interest of the outlay. The amount, or estimate, is grounded on the income the present carriage road brings in. It is now rented for 1,025 Turkish lires—not quite £1,000 English; they have many expenses yet, still they make a profit—it is reckoned 2,000 lires annually.

The Russian tower on the top of Mount Olivet becomes higher and higher; it is hoped to see from its top both seas (the Dead Sea and the Mediterranean), but it is not certain, only hoped for. On the west of the town two large buildings are now erected—Rothschild's Hospital and a Russian Pilgrim-house. The latter is very well built, and will become one of the finest buildings here. The hospital is carried out in a monumental shape, the lower part in a Cyclopean style. The Russian Church, near the Garden Gethsemane, is also near its completion as far as the shell—not the inside finishing—is concerned. Jerusalem loses more and more its old grand appearance, and acquires a modern look round about; inside it remains the same old city, except that the streets become better paved and graded.

Baron Rothschild, from Paris, who has been lately here, wishes to buy all the small buildings in the Mograbbin quarter and to pull them down, in order to make a large free place for the Jews, and so enlarge greatly their wailing place. He has thus to build new houses for the people losing theirs, in a better position of the town. I had to make an estimate of the probable expense, but the sum is so high that I think the idea will be given up and not carried out, at least not on such a grand scale. For his lady I had also to make an estimate to provide Jerusalem with water from a spring. I proposed Bireh; if this should be carried out, then we shall find the traces of the old aqueduct.

II.

Jerusalem, July, 1887.

During the last quarter I have sent you several communications, as I think it is better to send things as soon as possible, and not to wait to the end of the quarter.

But now I wish to give a general report on the various subjects.

1. *The Tomb in Wâdy Yasûl with the Sarcophagus.*—Several months ago we tried to make the small hole in the rock larger by chiselling, so as to enable a youth to go in for ascertaining the inside, and the situation of the entrance, so to be enabled to open it. But, unhappily, by the outside knocking, inside a large piece of rock gave way and fell down just on the sarcophagus and in front of the hole, so we were obliged to give the work up as it was impossible to remove the large piece.

By carefully examining everything, it was found that in the well, or cistern (so called), there seemed to be on one of its sides a kind of *door*, but as it was full of water we could do nothing but wait till it became empty, which is now the case ; but I found the excavation was originally no well but a *tomb chamber ;* it has on the west wall three loculi, and very likely it was intended also to make such on the three other sides, but the intention was never carried out. From this chamber there is no communication with the one in which the sarcophagus stands. That the inner chamber, full of "bones and mould," from which I hoped to find a passage, was cleared out by my men and no communication found, I have reported to you in one of my former letters. (P. 112, April *Quarterly Statement.*)

So the matter is rather difficult, and wants digging on a larger scale, but this will cost a good deal of money, which I am afraid to lay out, and also without leave from the Governor I can hardly carry on the work without falling in with difficulties ; so, as I have waited long enough and chance has not led me into any other way, I will beg leave from the Pasha to let me dig there.

2. *Old Channel near Jeremiah's Grotto.*—In my Notes (p. 160, July *Quarterly Statement*), I wrote that the principal man of the place not being here but in France, the man in charge of the place will not give the permission to excavate there, so I waited till the "Reis"—the Captain —returned from France, which happened a few weeks after Easter. As he was busy with the French caravans of pilgrims I was told to wait till the pilgrims had gone ; then the man fell ill and finally died ; so matters stand as before. I am told the new "Reis" (Captain) will come in a few weeks, and then the work may be done.

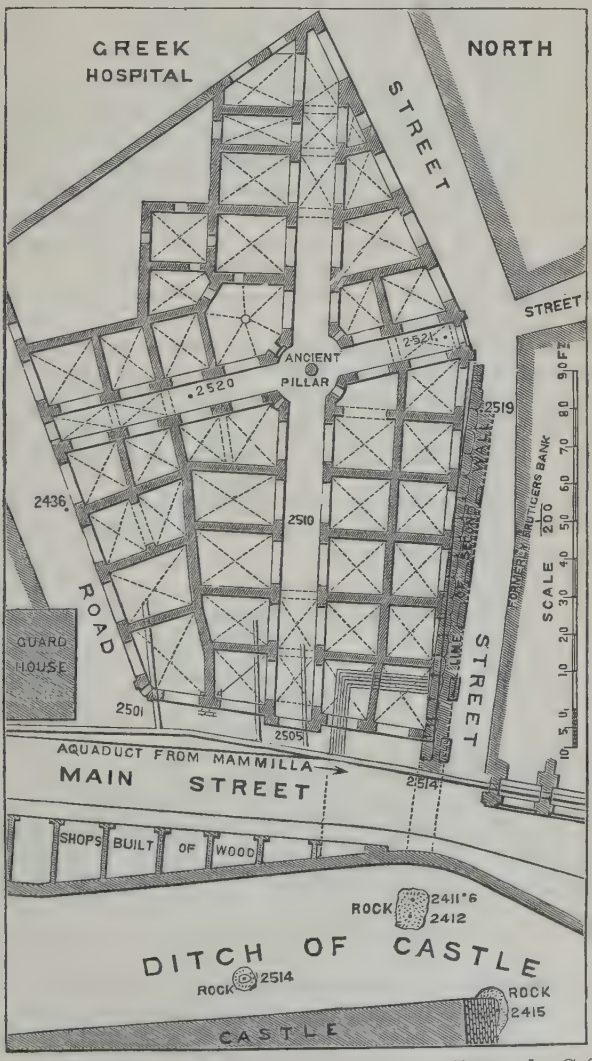
3 During the three last months the Municipality has gone on with their work of making sewers under the streets ; they did it in the small square south of the Damascus Gate, and are now under the road "Tarik Bab el Amud"[1] (see Ordnance Survey, plan $\frac{1}{2500}$). At the square, about 6 feet under the surface, they found troughs, or smaller basins, of very smooth stones, and at its eastern end a cistern, which they will restore, and make of them a "Sabil" (or drinking place) there. On the old pavement of the square and further on under the street, about 8 and 9 feet under the surface (the old pavement) was found, consisting of smooth and large flat stones, about 1 foot thick, and from 3 to 6 feet long and 3 to 4 feet broad. The new sewer is to be laid deeper, so they are obliged to remove or to break these pavement stones. This pavement has a slope towards the south, similar to the street above it.

Under the street, going from the "Suk" (market) northwards in a straight line to the before-mentioned square, an old sewer was found, and simply cleared, which trended eastwards about 25 feet south of the square, and went a short distance on in a south-easterly direction under the eastern street, where it ended. I think it became destroyed when the present

[1] The eastern one, running down in the Wady.

houses were built. This part of the old sewer, now going from west to east under the houses, proves that in ancient times the houses did not go so far north as now, and thus the square there was at that time much larger.

No. 1. Plan of New Building and its Neighbourhood, showing Line of Second Wall.



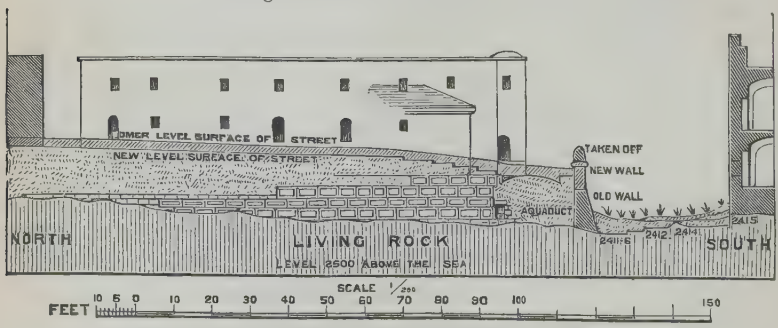
Drawn by C. Schick.

4. The building of a new Moslem school at el Manninjeh (No. 42, Ordnance Survey Plan) has gone on very slowly, and nothing of importance has been found up till now, except that there are arches below, the entrances blocked up and partly full of earth. When cleared I will inspect them.

5. *Khankeh.*—I have sent you plan and sections of the quarter north of the Church of the Sepulchre (generally called "Hareth el Khankeh"), showing and explaining the features of the rock as laid bare when the sewer was made in the centre under the street. (See Notes on Jerusalem, p. 154.) During the work heaps of earth were put on the sides of the street; this, when cleared away, and just at the Khankeh Minaret, the new surface of the street was laid about 2 feet deeper, I found that the *rock is creeping out* on a place not observed before, on account of what I just now said. The rock can now be seen for a length of about 8 feet, 34 to 42 feet east from the middle of the entrance hall and door of the Khankeh building (close west of the minaret). At the place in my drawing (the section, p. 154) you will see a little door or the end of an old sewer; this is just on the western scarp of this part of the rock, in which is now cut one step to go up into the shop there; the third door east from Khankeh entrance.

6. Your letter, respecting the large cave near Ramleh, I have communicated to Mr. Moore, the English Consul. He thinks I must get permission from the Government for exploring: this he will procure when I want to go down; but for the present I cannot do it, as it is too warm and I am myself not quite well. However, I will keep your wishes in mind.

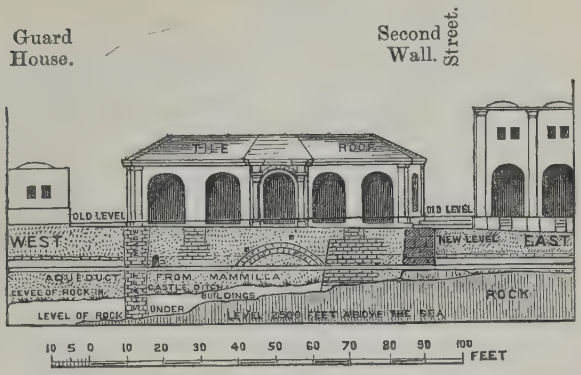
No. 2. Elevation, according to a Line along East Side of New Greek Building and to Castle in South, showing the Remaining Portion of the Second Wall.



Drawn by C. Schick.

7. *The Second Wall.*—This is my chief endeavour, but am sorry to say hitherto I have made very little progress, nor have I much hope for the future. Enclosed I send you some drawings connected with the matter. The continuation of the piece found when the Greek building was erected can,

No. 3. Elevation, showing also Foundations of New Greek Building.



Drawn by C. Schick.

without excavations, hardly be verified ;[1] and excavations are almost impossible, as the proprietors of the houses will not allow it, so we must wait for an opportunity. I went in all the houses so far as it seemed to me of any use, in order to see the masonry in cellars, &c., but found nothing of interest or any indications pointing to the said wall. What may be considered of the kind is at the sharp corner in the "Harat a Mawazine," where the number 2,532 stands (Ordnance Survey Plan $\frac{1}{2500}$ scale). There are large stones on the outside of the walls, which I consider as remains of the "corner gate," but it wants excavating, which will be done when the sewer is made.

In thinking the matter over I came to the conclusion that some diggings should be made in the ditch of the castle, in order to find out in what manner the second wall joined the castle wall; probably at the same time also to find the gate Gennath. This certainly I could not do without consent of the authorities. It was a long negotiation, sending me from Pilate to Herod, and from the latter to the first, or to a third. Finally I found it to be a matter for the *military* pasha; he consented, but with the understanding that the officers received a backsheesh, which I promised, and so I commenced the work. I had an idea that we had to go down 10 to 15 feet, and was astonished at finding the rock so near the surface, and in consequence of this no remains of the second wall were found, which must have been removed when the ditch was made. In three different places I found the rock very near the same level, or even a few feet higher, than it was found under the new Greek building. Of all this the adjoining plan, &c., will give full explanation.

In regard to the "Scarp," Dr. Merrill has, it appears, written what he

[1] The more so as not knowing the direction.

was told by the masons. I found out there is, except a few feet high, no escarpment. The chief mason who worked there told me also there is a scarp of rock about 12 feet high, but he could not explain to me how he came to this knowledge, and once he said, "Oh, only half a metre high." So it seems he told Dr. Merrill, telling him what he wished to hear. But the architect of the building and many other labourers told me there is no scarp of rock, but the rock surface slanting or shelving downwards towards west, so that it is clear the wall stood on the highest ridge. I wished also to examine the present aqueduct bringing the water from Mammilla Pool to that of Birket Hammân, inside the town, but it is choked with earth, and only a few inches left for the running of the water in winter, so that without cleaning it properly nothing could be done. I wished to ascertain throughout if it is masonry or partly hewn through rock; but I am convinced the latter is not the case, but it is all built *above* the rock, as I have shown in Nos. 2 and 3; its line is given in No. 1.

Explanations to the Drawings.

No. 1 is a plan of the new Greek building, with the second wall, as also other former buildings round about. When the house was built old masonry was found of small stones, built up in a *shop*, forming an angle, which is also shown, and three channels or conduits, which were found at different levels. The plan shows also the line of the aqueduct coming from Mammilla Pool; the main street and new-built shops of wood; then comes the ditch of the castle, showing the three places where, by digging under the surface, I found the rock. In numbers I give the height of the levels of the rock above the sea in many places. Those under the new building I was told (the depth of rubbish in each place) by the chief architect, and the mason I asked afterwards gave the same statements. The thickness of the second wall could not be properly ascertained, but so far as I myself have seen things and can judge, it was about 7 feet, perhaps more. All the workmen and the architect say something above two metres, which comes to the same measure.

No. 2 is an elevation, showing the lie of the rock with the pieces of the second wall. Also the present level of the surface of the street, and also the former level; the shading between the two lines show what has been removed from the ground, and the parapet wall of the ditch. The height of the neighbouring buildings of the castle wall and the new Greek house is also shown.

No. 3, an elevation from west towards east, showing all what is said under 2, the former level of the street, the new or present one, and the foundations of the new Greek building. In the west they sunk a shaft down to the rock, and filled it with masonry; for the next pier they did not go so deep, but found old masonry of some sort a few feet from the

surface and built on it, then for the two middle piers they put wood on the ground and built a flat arch over it, and on the arch the wall and piers ; the next pier they put on the old slanting masonry, and the last on the eastern corner on the remains of the second wall. There are four layers of old stones, the one at the bottom lying on a small rock scarp. The aqueduct coming from the Mammilla Pool is also shown, and then the rock as it is under the new building, and also at the castle ditch. Both elevations are put on a level at 2,500 feet above the sea.

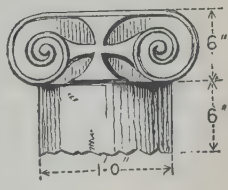
C. Schick.

RECENT DISCOVERIES.—NOTES AND NEWS FROM GALILEE.

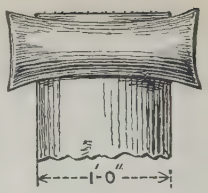
By G. Schumacher.

1. *Zimmârîn.*—At the flourishing colony of Roumanian Jews, founded and maintained by the Baron Edmond de Rothschild, of Paris (situate at the ancient site of Zimmârîn, and now called Zicron-Jacob), antiquities of interest are daily brought to light by the remarkable and warm attention which is paid to their discovery by its President, Professor Wormser. On the slope between the actual Khirbet Zimmârîn (Palestine Map, Sheet VIII) and the south-western summit (marked 554 feet on the map), a large building, with remains of arcades, small and large rooms, partly paved with Mosaïc, partly with marble-plates, was discovered. The walls built of large hewn stones of 2 feet and 2 feet 5 inches in length are set in mortar ; now and then a red brick piece masoned between the blocks is discovered. The mortar is good and contains lime and sifted parts of the local Maleki-rock, but no sea sand. A southern small room of about 6 by 4 feet was laid a foot lower than its neighbouring rooms, was carefully plastered, and contained, as mentioned, a marble floor ; the other divisions are not yet entirely opened, but also show a cover of solid plaster and side-openings near the floor similar to water conduits. The upper part or roofing, entirely destroyed, lies from 2 to 3 feet below the present surface of the ground, which consists of an alluvial brown earth. No marks or signs have been as yet discovered. To judge from the general divisions, we here have a bath, which by its position may have been supplied by a near spring, which may be hidden below the "Ulleik" bushes (raspberry) of the slope, and which, according to native views, are a true sign of live water. Continued excavations will soon enable me to furnish a plan of it.

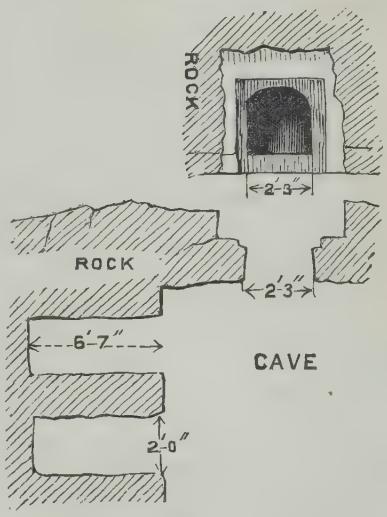
Near by this bath several column capitals were found ; they are of a Corinthian and an Ionic style, with rough sculpturings. The Corinthian capitals are of marble, much defaced, but the acanthus-leaf ornament can still be sufficiently distinguished ; the Ionic specimens are of limestone, very primitive, and have the shape figured ; from which it is seen that the volutes end in a cross of Byzantine-

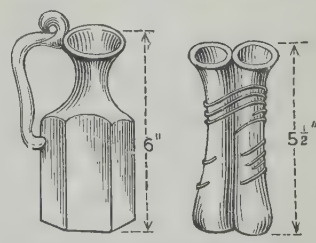


Constantine shape. To judge from other similar remains on which indistinct signs of Christian emblems are seen, I should place the mentioned baths with these remains, which evidently belonged to it, in the Byzantine area.

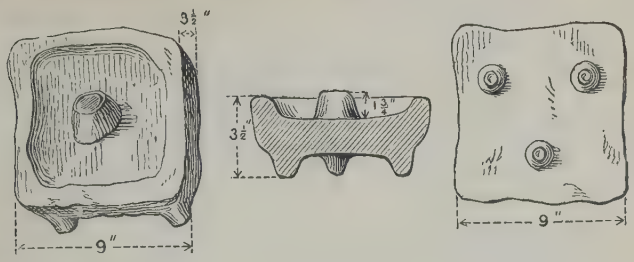


In addition to the above, the farmers of the colony, while ploughing, came upon subterranean caves which proved to be of a sepulchral character, and in their disposition similar to those described in the Memoirs and by me near Fureidîs and Khirbet en Nuzleh. These caves generally lie on the slopes of the mountain, the summit of which is crowned by the colony, opposite old Zimmârîn to the south-west. The inference drawn from these discoveries is that the caves evidently have never been opened before. Their entrance is formed by a square opening 2 to 3 feet wide and high, and a rounded upper part, as a rule shut by a simple stone gate. The interior shows a rock-cut room of from 10 to 15 feet square and 6 feet high; the main axis varying in every direction, as the caves honeycomb the whole slope. Each of the sides generally show 3 to 4 koka, and the end wall 2 loculi, giving 6 to 8 koka and 2 loculi in all; in some I found 7 to 9 koka, but no loculus. *Each of these graves yet contained human bones and skulls*, some complete skeletons, ornaments in copper, as arm bracelets, large nails, and defaced instruments; also quantities of all sorts of glass remains, single and double lachrymatories, drink-dishes of glass, and glass bracelets, the most of them complete, well conserved, and especially the small lachrymatories of a wonderful thin shining glass composition. One of the single lachrymatories has a sexagonal form, and looks, if abstracted from the primitive work and the antique glass, quite modern; the double lachrymatory, although one single piece of glass, is twisted by a thin silver wire, partly broken, which must have been formed into the glass while still warm. At the top of a skeleton, next to the head, a small mortar of basaltic stone, 9 inches broad and but 3½ inches high, standing on three legs, was



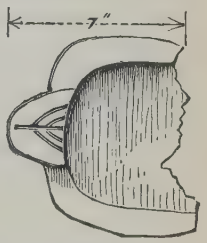


found ; a small rounded piece of a hard stone mass yet lie in the interior of the mortar, showing clearly its character as a pounder, probably to



Mortar of basalt. Section. From below.

pound in it spices and use them in the memory of the dead. In another grave (loculus) a similar mortar, but broken, of marble was found ; it shows two-sided handles, on one of which I discovered a five-armed candlestick, primitively sculptured, thus :—



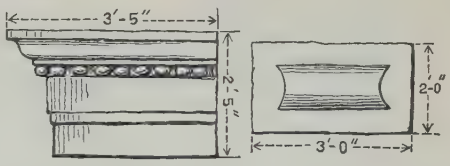
Marble mortar.

On other basaltic mortars there are also indistinct signs closely alike the candlestick mentioned. The discovery of this ancient Jewish emblem and of that of lead sarcophagi with grape ornaments, found years before at this place, together with the Christian emblems already mentioned, prove that Zimmârîn was once occupied by both religions ; the first, the Jewish, being probably the more ancient.

The excavations on the slopes, where many signs of tombs are yet discoverable, will still be continued, and it is to be hoped that they will gradually lead to good results. The ruined site, named *Umm el Jemâl*, one mile north-east of Umm et Tût (Sheet VIII), will be next put to a thorough examination by being settled by the above-mentioned Jewish Society. The height of the neighbouring village, *Shefeia*, I found to be 304 feet above the Mediterranean.

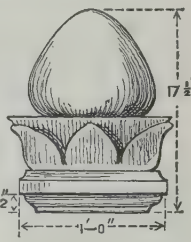
2. *Tiberias.*—The road from the city of Tiberias to the hot baths is nearly finished, and a carriage drives regularly, at the expense of the municipality, over the *débris* of Roman villas, to bring the sick and not sick to and from the renowned hammi. The heaps of ruins which were opened at the construction of the road, proved to be, for the greater part, old baths, as a regular course of aqueducts of 1 foot in depth and 10 inches in width, masoned and well plastered, could be followed up from near the hot baths to the present Jewish cemetery, running *through* the mentioned buildings, and the native traditions, that the hot springs formerly were in the interior of the city, may find an explanation in the above. Most of the Roman buildings along the lake, familiar to every explorer of Tiberias, are now totally destroyed by the "chaussée," but not

without great efforts, as the masonry work was an exceeding solid one. Among the basalt building stones near the foundations, several large carefully hewn blocks of a strange white lime-rock were found, as if they belonged to a preceding building. They were from 3 to 5 feet long, 2 feet high and wide, and showed Roman mouldings, thus :—



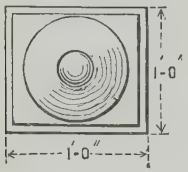
In comparing the different remains of Tiberias along the lake, I find that the wall remains south of the hot baths, which, commencing at the shore, take a western course towards the mountains and end at the building of Rabbi Maier, have the highest age among all ; larger, huge building stones, different mortar and construction. They embrace the largest area of the old site.

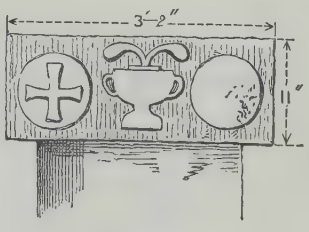
Among the old Jewish graves, which I mentioned in a former report, lying north-west of the city, the road constructions brought the sketched top-piece to the daylight, hewn of basalt.



Basalt top-piece, Tiberias.

At the Jâmia el Bahr, the mosque on the sea at Tiberias, I discovered, among other ornaments, the following Christian emblems on the basalt lintel of a side door ; the ornamentation has a Haurân character.

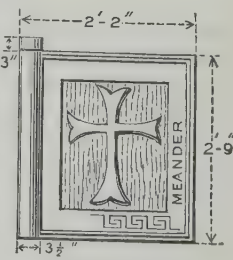




Jâmia.

In the yard of the Latin convent of Tiberias, where foundations are laid for a new "pilgrim house," a large wall, 4 feet thick, running parallel with the shore, was struck ; among the building stones the annexed stone gate of basalt was also found :—

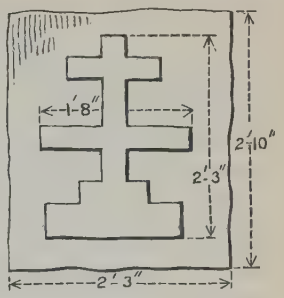
On one side it shows a cross embraced by a meander ornament. The gate is 6 inches thick.



Basalt gate.

3. *'Akka.*—The road works have also here brought a stone to light

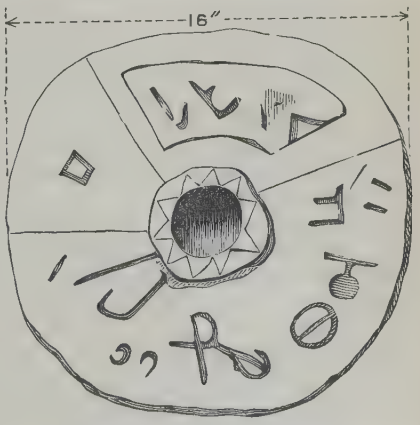
found south of the present Christian cemetery, half way between the gardens on the large Haurân (Safed) road :—



The stone shows a curious double cross on a base, carved in relief, and seems to be of some age ; a priest who stood near when I sketched it, pretended that it represented (known by its form) the grave of a bishop ; but no bishop has been buried near here for a century and more. Against any other sort of excavations the military Goverment of 'Akka puts forward every objection possible, which is a great archæological loss.

4. *Rushmia.*—The work for a suggested aqueduct from the renowned spring of this crusading castle near Haifa to the city, has again begun. The spring was formerly led to the wâdy near by a vault, and heaps of large hewn building stones, a gigantic trough, and remains of pottery are found. The head of the family of the *Sahly* at Beled esh Sheikh, near Haifa, convinced me that the old name of Rushmia was *Deir Mishnia* دير مشنيا, and "was only corrupted by the Franj," and that of *Beled esh Sheikh* was *el Mughâr* المغار, it being altered from this original name, since the Sultan gave the village to their grandfather, a grand Sheikh of the last century, as a recompensation for his pilgrimage to Mecca. This history was confirmed to me by other old Sheikhs of adjacent villages.

Beirut.—In the court yard of the Serail, among antiquities of more or less value, I observed on a sort of small grinding stone (sandstone), 16 inches in diameter, the following very much defaced characters, which may be Hittic inscriptions. The few minutes I could spare to copy them sufficed not for a squeeze ; the stone was immediately exported to the Constantinople Museum, together with the Saida antiquities. I could not make out from whence it was brought ; some said from Saida, some from Homs.



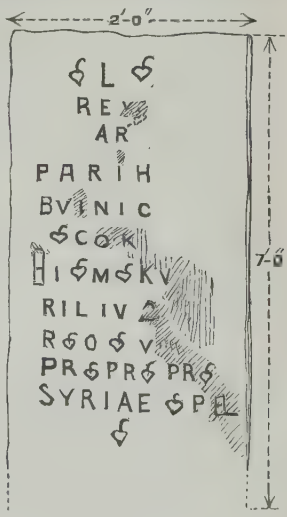
5. *Saida.*—I am able to forward to you to-day a description of the excavations and discoveries (sarcophagi) of Saida, noted in the scientific paper "Le Bachir," of Beirut, very exactly by those who stood in closest relation-

ship with the excavations (see p. 201). Of special interest is the inscription on the recently discovered Phœnician sarcophagus, which, according to decipherings obtained from Paris, reads as follows :—"I Tabnite, priest of the Astarte, and King of Sidon, who lies in this tomb, say: Come not to open my grave, it contains neither gold nor silver nor treasures. Whoever will open this tomb shall have no prosperity under the sun, and shall find no rest in his sepulchre." This inscription indicates that the mummy found in the sarcophagus is that of Tabnite, King of Sidon, the father of Eshmunazar, King of Sidon, whose tomb was transported to the Louvre, and which was also crowned with an inscription.

Saida, Khân.

Photographic views of the grand discoveries at Saida will, I hope, follow. I had been called to the place and have examined the discoveries with His Excellency Hamdy Bey, the Director-General of the Constantinople Museum. They are superior to any other classical work I came across, and it is a pity that no more excavations are made, as the vicinity clearly states the presence of a large necropolis.

In the walls of the new Khân I found the annexed relief ornament, worked of sandstone. On my way homewards I found, near Saida, in the field, an old broken granite column, 2 feet in diameter, on which the following defaced Latin inscription was readable.



Saida Column.

(Haifa) *Tell es Samak.*—In addition to Mr. Oliphant's report on our excavation work done at this site, I must add that the Government has stopped the work, and has forbidden a continuation of same for the moment.

G. SCHUMACHER.

Haifa, *June* 30*th*, 1887.

THE CANAANITES.

The fact that the Hittites were a non-Semitic people raises the question whether other Canaanite tribes may not have been also non-Semitic. It is often assumed, without any very evident grounds, that the Bible represents all these people to be Semitic. On investigating this question I have been much struck to find how many names connected with the Canaanites have either no derivation in Hebrew, or one which is extremely forced and improbable, whereas the large majority of geographical names and the personal names of Semitic personages have well-known and simple derivations.

This question is one of difficulty, requiring very sound knowledge both of Hebrew and also of the older non-Semitic languages, and although I put my notes in order months ago, it would be premature to attempt an exhaustive treatment of the subject. It is generally recognised that the study of Assyrian, Babylonian, and Akkadian will have in time a very important influence in modifying existing views as to Hebrew, and as to the Old Testament, and it seems to me that part of the inquiry will be into the names of the Canaanite tribes and of their towns, which have no Semitic derivation. I will here briefly point out a few of the more striking results of the researches already made.

Ham.—In Hebrew, "hot," or "black," has been compared with Khammu, a name of Anu, the Akkadian Anna (or Ana), the heaven god.

Cush.—The son of Ham; in Hebrew, "dark" has been connected with the name of the Cossœi, or Kassi, an Altaic tribe. In Akkadian, *Kus*, or *Kusu*, also means "shadow," or "dark." *Cusu* was one of the fourteen Babylonian gods.

Towns of Nimrod.—These appear in several cases to have Altaic names, Babylon, or Babilam, Mr. Pinches believes to be non-Semitic (Babylonian Record, No. 4, p. 54.) Erech is probably Eri-ek, or Ur-uk, "great city." Akkad is the word whence the Akkadians or "mountaineers" were named. Shinar Lenormant would connect with the Sumeri, or "river dwellers" (though some hold this word to be Semitic). Calneh is rendered Kal-anna ("fortress of Anu") by Professor Sayce, or may be simply Kal-na, "high fortress." The name of Nineveh also is possibly Altaic.

Philistines.—Hitzig believed these people to be Pelasgic, in which case they would apparently be Altaic, which may agree with their being uncircumcised. The root, *Palas*, with the formant of agency, *ik*, or with the Semitic plural, gives us Pelas-ik and Pelesh-im. Pal in Akkadian means a "sword," and also "a chief," and the *is* or *sa*, is a personal suffix.

The towns in the Philistine country, Ascalon, Ekron, Gath, Ashdod, Gaza, have not always a good Semitic derivation, especially Ascalon. Saph and Goliah are also Philistine names not translated. Saph may be connected with the name Sap-ak for a Susian deity, and (as noted by Rev. C. J. Ball) with Sap-lel, the Hittite chief. Ishbibenob is another curious Philistine name. Goliah may be connected with Gal, or perhaps Gal lu,

"great man," in Akkadian. Akish and Maoch, kings of Gath, have no Semitic derivation, and the termination in *och* or *uk* suggests an Altaic origin, while Ak in Akish may mean "king."

Phœnicia.—While the Phœnician race of historical times was certainly Semitic, there is reason to suppose that a non-Semitic population also inhabited Phœnicia. Many of the Phœnician deities mentioned on the monuments (in the Corpus of Semitic Inscriptions, whence I have extracted a list) have no evident Semitic derivation. Tammuz, Ashtoreth, and Nergal, worshipped in Phœnicia, were Akkadian deities originally. Tzid, Baal Sillek, Bod, Anath, Tanith, Melcarth, Abset, all present difficulties as Semitic words. Chemosh, who seems to have been worshipped in other countries besides Moab, may also have been non-Semitic. On a well-known seal his name appears as כמש, and has been very generally recognised in the name Carchemish (the Hittite capital), Kar in Akkadian meaning "fortress."

Hittites.[1]—It has been said that the Bible and the monuments are not in accord, the former making the Hittites Semitic, but the latter non-Semitic. It is certain that Hittites with Semitic names are mentioned in the Bible, but it is worthy of note that the Hittites of Hebron in Abraham's time appear to have had non-Semitic names. Mamre and Aner have no good or recognised Semitic derivation. Anak is rendered "long necked," and Ephron "belonging to a calf," which are renderings hardly superior to the attempts of the worthy Cruden. Now Anak is a well-known Akkadian sound; An-ak, "great god," or "chief-king," a name of the god Nebo; and from Anak the Anakim (who were perhaps the Anaukas of the Egyptian monuments) were named. On the other hand, when we find Esau's Hittite wives with Semitic names we must not forget that they were descended from an earlier alliance of Ishmael with the Hittites, and were thus apparently of a mixed stock—the same mixed stock which existed contemporaneously in Babylonia—Arab Tatar, or Semitic Turanian.

Hivites.—The Khuim, or Hivites, may perhaps be connected with the Kui, a tribe mentioned on cuneiform monuments. Khu and Ku not only in Akkadian, but also in various Finnic dialects, signify "man" and "high."

Esau.—Esau's own name has been connected with the Akkadian Usu by Mr. Tomkins. Usu signifies originally "red" (Us, "blood," Usu, "sunset"), and thus seems to be the Altaic name of which the Semitic form was Edom, or "red"—Esau's other name.

Toi.—The King of Hamath in David's time has a name rendered by Hebraists "wandering," a very improbable derivation for a royal name.

[1] As regards Hittite pigtails: the Chinese pigtail and "peach," or partial shaving, is not an ancient Chinese custom. It came in with the Tatars from the West, being an early Tatar fashion. It is among the Manchu Tatars that the nearest approach in grammatical structure to the Akkadian has been recognised by Lenormant.

In Altaic languages *Ta* means "powerful," or "noble." In Hittite royal lists we find Ta-Tar and To-Tar as kings.

Girgashite, a word apparently non-Semitic, may be connected with the word Kerek for "fortress," which occurs in various Altaic languages, and with Kur-uk, "mountain," also an extant Altaic word.

Sinite, "the inhabitant of Sin" (סִין), recalls the name Sinai, and the desert Sin, or Zin (צִן or סִן), which names have no good Semitic derivation. I would suggest a connection with the Akkadian *Zin*, "desert." In this case the name Sinai is the non-Semitic word for which Horeb ("dry," or "desert") is the Semitic equivalent, and Horeb was the other name of Sinai. It is worthy of notice that the Hittites are not the only Canaanite people mentioned on the monuments. The Amorites (Amaur), and perhaps the Hivites (Kui), possibly also the Zemarites (Samalli of the cuneiform texts), may be added.

Rephaim, a word used for giants, and also for ghosts, is made equivalent to Nephilim, which Lenormant has shewn to mean "giants," as a Semitic word. The word, though with a Semitic plural, may perhaps be connected with the Akkadian *Rip*, a "warrior" or "hero."

Zamzummim.—This word is thought by some writers to be a clerical error for Gamgummim. This recalls the tribe of the Gam-gami mentioned in cuneiform texts, the original root, Gam, meaning to "bend," or "subdue."

Amalekites.—The name of this tribe also seems to be non-Semitic. Since the Semitic K and the Akkadian G are often equivalent, Amalek might mean *Amal-ge*, "dweller below," as the tribe inhabited the lower plateau of the Sinaitic peninsula under the Judean mountains. Agag, the Amalekite king, has a name also of non-Semitic appearance, perhaps derived from the root *ag*, "strong," in Tatar and other Altaic languages, as in the Akkadian *Agga*, "strong," and *ak*, "male," or "king." "Higher than Agag" in this case assumes a special meaning, viz., "higher than the high one" (*cf.* Num. xxiv, 7). Agag may have been an Amalekite dynastic name. Amalek, as a child of Esau, would be connected with the Hittites (see Gen. xxxvi, 12), but the tribe is also mentioned in connection with Abraham's times (Gen. xiv, 7).

Avim (Deut. ii, 23), an early tribe whose name perhaps survives at Beit Auwa, east of Philistia, may perhaps be the same as the Amu of Egyptian monuments, since the ו and מ are hardly distinguishable in early times. Balaam belonged to the Beni Amu (Num. xxii, 5; *cf.* Deut. xxiii, 4), on the Euphrates at Pethor. The translation of Balaam's name "devourer") as a Semitic word seems hardly satisfactory.

Og (Deut. iii, 11) was a giant, and his name may be compared with the Altaic *ug* or *uk*, meaning "big."

Sirion, the Sidonian name of Hermon, may also be compared with Sorakte, "snowy mountain" in Etruscan, the Altaic root Sir meaning to "shine" or to be "white."

Araunah or *Ornan*, the Jebusite king, might be conjectured to mean *Eri-unu* or *Ur-nun*, both meaning "chief of the city." The two forms have thus the same signification.

Gog and *Magog* suggest the Altaic root, meaning "fierce" or "mighty." found in Tatar languages. In this case Ma-gug means simply "land of Gog."

Tubal and *Meshech* have been identified with the Tuplai and Muscai of the cuneiform monuments. Meshech may perhaps be derived from *Mas-ak*, "great warrior," as in Akkadian.

Patriarchal names.—Lenormant some time since connected Seth with the deity Set. Lamech and Enoch have no very certain Semitic etymology, but might in Akkadian be rendered *Lam-ak* and *Enu-uk*, "great hero" and "great lord." Some double names also may be so explained (as Esau and Sinai above noted—in Hebrew Edom and Horeb), and the forms Sarai and Sarah might thus be explained, as Sar ("prince") is both Semitic and also Akkadian. The influence of the Altaic languages on that of the Semitic race in Babylonia is very generally recognised, and a good many Altaic words in the Bible are already admitted by general consent, of which a list may be convenient.

Old Testament.	Altaic.	Meaning.
Accad (country)	Akkad..	"Highland."
Arioch (king)	Eri-Aku	"Moon worshipper."
Babylon (city)	Babilam	
Calneh (city)	Kal-na..	"High fortress."
Haran (country)	Kharran	"Road" or "height."
Chedorlaomer (king) ..	Kudur-Lagamar ..	"Worships Lagamar."
Erech (city)	Ur-uk	"Great city."
Magog (country)	Ma-gug	"Land of Gog."
Media (country)	Ma-de	"Inner land." ?
Moloch (Deity)	Mul-ge	"Lord beneath."
Shinar (land)	Su-meri ?	"River people."
Tammuz (Deity)	Tam-zi	"Sun spirit."
Tartak (Deity)	Tar-tak	"Lord of the stone."
Tidal (Thargal) King .	Tar-gal	"Great chief."
Ur (city)	Ur	"Foundation."

The study of the Canaanites on these principles will lead us perhaps to a better understanding of the earlier books of the Bible. It not only shows that there is no discordance between the Old Testament and the monuments as to the original stock whence the Canaanites were derived, but it also serves to explain in a very simple and natural manner the reasons for the antagonism between the Hebrews and the Canaanites. In race, in language, in customs, in religion, the Canaanite and the Hebrew race were opposed.

At the same time it is certain, from monumental sources, that there was a large Semitic population in Palestine at the time of the conquest, and we should expect this from the Old Testament account, since the children of Lot, of Ishmael, and of Keturah were spread abroad,

as well as the half-bred descendants of Esau. It is clear, from the monuments and from the account of Abraham's transactions with the Hittites of Hebron, that the mixed population of Canaan was in an advanced state of civilisation. There were cities and landowners, traders, architects, and metallurgists in Canaan at a time when the Hebrews were yet nomadic, and the Hittites, long before Joshua, almost equalled the Egyptians in culture and power. In later times the word Canaanite appears to have been thought equivalent to merchant (Job. xli, 6 ; Prov. xxxi, 24). The importance of the great Altaic stock, of which the Canaanites were a branch, is becoming more and more evident. There seems to be reason to suppose that Altaic tribes reached Egypt and left their mark on the Egyptian language. Thus the Philistines in the Bible are said to have been of Egyptian origin, and, on the other hand, appear to have been Pelasgic or Altaic. The same stock existed in Italy as Etruscans, in Spain as Iberians. The Siculians, Ligurians, Aquitainians, and Silures, belong to the same stock, as do the early tribes of Asia Minor. In Europe the Aryans drove out or absorbed these early Turanian tribes, and in Western Asia the Babylonians, Assyrians, Phœnicians, and Hebrews, partly exterminated, partly absorbed, the Altaic tribes known as Akkadians, Sumerians, Kassi, Hittites, &c. Yet, to the early civilisation of these very tribes they themselves owed in great measure their own advance in literature, in trade, in metallurgy, and in many other elements of primitive civilisation.

C. R. Conder.

THE HITTITE LANGUAGE.

During the last quarter my attention—as far as professional work leaves me time—has been directed to the one objection to the proposed identification of the Hittite language as Altaic, which can be considered important. It has been urged that the sounds attaching to cuneiform emblems do not represent Akkadian words, but only syllables forming part of Akkadian words, just as in Egypt the syllables were derived from words not monosyllabic. That, for instance, the syllable *Ma* attaching to the emblem for "country," is not to be taken as a word, but as a syllable derived from the word *Mat*. Lenormant held a different opinion. He regarded *Mat* as a contraction of Mata, a derived word composed of the old Ma, "country," + ta, a suffix, and it is certain that the root Ma forms the word for country in many Altaic languages.

In order to ascertain how far it is possible to make sure of the pronunciation of the ideograms and of the existence of monosyllabic words in Akkadian, it appears to me that the only safe way is to carry on that comparison with living languages on which Lenormant relied, and which Dr. Isaac Taylor successfully applied to the case of Etruscan. For this

purpose I have prepared an index of some thousand Akkadian monosyllabic sounds, which are supposed to represent word-roots, and have gone on to compare these with the monosyllabic roots in Finnic and in Tatar languages. It appears that the large majority of these monosyllables exist, either in Tatar or in Finnic, and a great many are common to both branches of the Altaic languages. In addition to this a certain number have been found by Prof. T. de Lacouperie in the oldest known Chinese about 900 B.C., and others are recognisable in Etruscan. In Basque others may be easily recognised, and a certain small proportion of Egyptian words are identical in sound and meaning with the Akkadian.

The result of this comparison—not as yet complete—is to show very clearly that the monosyllabic sounds attaching to the cuneiform emblems are real and complete word-roots in a very large number of cases, and that they include both "open syllables," like Ma, Ku, &c., and "closed syllables" like Tak, Tin, &c. In addition to this, I find that the majority of the sounds recoverable from the Cypriote in Hittite may thus be shown to be Altaic words.

In many cases the Susian and the Proto-Medic words are radically the same as the Akkadian, especially as regards post-positions. Such an inquiry shows how widely spread are the affinities of the Akkadian, and thus serves to justify the use of Akkadian as a basis for decipherment of the Hittite texts.

I have further prepared an analysis of the geographical lists of the Hittite country, the original hieroglyphics having been kindly supplied to me by Rev. H. G. Tomkins. This, with other lists from the same part of the world, serves very clearly to enforce the same lesson as to the character of the Hittite language.

There remains, however, a good deal to be done before this work is fit for publication.

The objection which may be raised to such an inquiry is that the results will be too general, but it appears to me that if it is shown that the Finns, Hungarians, Lapps, the Siberians, the Chinese, the Etruscans, and the Egyptians even, used the same monosyllabic roots which we find in Akkadian and in other languages of the cuneiform inscriptions, the case is further strengthened in favour of these roots having existed in the Hittite dialect.

It is, however, by the grammar rather than by word roots that the affinities of the Hittite language are to be best traced. One of the main objections to the classification of Akkadian as a Turanian language lay in the differences between its grammar and that of the living Finnic languages. Lenormant has said that the nearest approach to the older construction is to be recognised in the Mantchu Tatar, especially in the formation of the verb, which resembles that of the Akkadian. It will, I think, be clearly provable to any who will inquire closely into the matter, that the grammatical construction of the Hittite texts is that of the earlier Altaic languages, not that of the modern Turanian tongues. The same is observable to a certain extent in the geographical lists ; and, although I

have never said or held that the Hittites spoke Akkadian, I think it will prove that Akkadian is the most valuable guide we can follow in decipherment.

As regards the subject of the texts, it has been disputed that they are likely to be charms or magical sentences. On this point I have at present only to point out the frequent repetition of the names of deities and the occurrence of the peculiar heads with horns or long ears and protruding tongues, which appear to me certainly to be intended to represent demons. Among the Chinese, we have representations of demons often with protruding tongues and with short horns on the head. The "Gorgonian heads" in Etruria have a protruding tongue, as has the head of Medusa in archaic Greek representations. The protruding tongue is common to the Indian infernal deities, to the Mulge of Phœnicia, and to the Egyptian Bes. The Etruscan infernal deity, Charun ("the evil god") is represented with open mouth and huge square ears. It appears, therefore, that among Turanian peoples the idea of a demon is commonly denoted by horns or long ears and a protruding tongue. It does not seem very evident what other idea can be presented by such an emblem. The text in question must, therefore, bear reference to gods and to demons.

In conclusion, I would note that pigtails came to China from the Tatars, and that the ordinary representation of a Chinese shoe is not unlike the Turkish, Etruscan, and Hittite curly-toed shoe, which has been called a "snow shoe"—a somewhat misleading term. The true comparison with the shoe of Asia Minor has been suggested by Sir C. Wilson. The two-headed eagle has been regarded as one of the most distinctive of Hittite emblems—occurring in Cappadocia; and it is, therefore, important to note that Etruscan representations of this curious fowl may be found figured in Dennis' Etruria. If the eagle alone were sufficient evidence, its testimony would be that the Hittites were an Altaic people like the Etruscans.

C. R. C.

SAMARITAN CUSTOMS.

The first answers yet obtained to the "Questions" as to the natives of Syria come from Shechem (Nablus), and relate to one of the most interesting of the mixed nationalities of Palestine, viz., the Samaritans. The Rev. C. Fallscheer, to whom I wrote, is on very friendly terms with the present Samaritan High Priest, Jacob, and I attach the more value to his notes because they are in great part derived from the best Samaritan authority.

Some of the most interesting replies are here detailed, with an occasional note, showing relative value or due to personal observation.

Feast of Tabernacles.—"Is celebrated every year, on the 15th day of the seventh month. On the first day of this feast every Samaritan father

of a family ornaments his room (see Levit. xxiii, 40) with boughs of palm, pomegranate, lemon, orange, and some kinds of grass, all the branches being hung from the ceiling. They dwell in this room seven days, and remove the adornment on the eighth day."

NOTE.—Among the Jews, I believe, the booths are never made inside a room but in the open court (*cf.* Neh. viii, 15), or on the roof. Booths on the roof are commonly used in Palestine for living in in summer.

Fast of the Atonement.—On the 10th of seventh month. From sunset on the 9th till sunset on the 10th all the congregation, except sucklings, fast. There are special prayers for the day, and during the night they repeat the Books of Genesis and Exodus by heart, no lights being allowed in the houses. After sunrise they use books for the prayers, and read Leviticus, Numbers, and Deuteronomy. The Pentateuch is completely read during the twenty-four hours. During these two festivals, and at Pentecost, special prayers are said on Gerizim for the restoration of the Temple on the mountain.

Circumcision.—Takes place in the father's house on the eighth day after the child is born. Special prayers are said, and passages in the law concerning the rite are read ; an ancient hymn invoking blessing on parents and child is sung.

" In this hymn they pray for a certain Roman soldier named Germon, who was placed as sentinel over the High Priest's house by some Roman Emperor ; because of his kindness in not preventing the rite of circumcision. They offered him money, but he would not accept, only asking to be remembered in their prayers for the future."

Talith.—The Samaritan High Priest wears a talith (or sacred scarf) on his head, when raising the Roll of the Law for the congregation to see during the service.

The Red Heifer.—In answer to the question, how impurity can be removed in absence of the ashes of the Red Heifer, it is remarked that these ashes purified only after contact with a dead body. As there is now no Temple, the Samaritans never touch a corpse ; even when a Samaritan mother sees her child about to die she leaves it, and the dead are washed and prepared for burial by Moslems.

The Water of Jealousy.—This is not now used, since the destruction of the Samaritan temple.

Loosing the Shoe.—This ceremony is still practised by the Samaritans.

NOTE.—It also still is practised by the Jews, but I am informed that the woman does not spit in the man's face, but only " before his face."

Divorce is said to be uncommon. The number of women is comparatively very small. When a woman is divorced for misconduct the dower is forfeited to the husband.

The Poor.—The Samaritans are said to be very charitable to their poor.

Kabbala.—The Kabbala is still in existence among them, as shown by the following story : The missionary, having urged that the law alone was not sufficient for salvation, a priest replied :—

"You know that the first letter of Genesis in our language is *Ba* and the last letter of Deuteronomy is *Lam*. These two letters make the word *Bal*, meaning 'enough,' and also *ba* in arithmetic is 'two,' and *lam* is 'thirty,' or together thirty-two ; and thirty-two is the perfect number of the teeth of man. Therefore the Pentateuch is sufficient for salvation."

Charms.—The Samaritans prepare charms, but say that these are forbidden by the law, and not to be used by their own people, but by strangers. The charms are written by the priests to heal sickness, to make women conceive, to promote love, &c.

Alexander the Great.—The Samaritans relate the same story of his visit to Gerizim which Josephus relates of his visit to Jerusalem.

NOTE.—If I remember right, not having the book by me, this comes from the Samaritan "Book of Joshua," which some writers have confused with the Samaritan Chronicle.[1]

Complexion.—A few are red-haired with blue eyes ; the majority have dark eyes and black hair.

NOTE.—I have seen some handsome specimens of red-haired Jews (with blue eyes, I believe) among the North African Jews in Jerusalem.

Language.—The commonly spoken language is Arabic, but the priests can still speak Samaritan.

Dress.—The women are veiled in public. They arrange the hair in ten or twelve plaits or pigtails. There is no difference of dress between married and unmarried, and the children's dress is much like that of adults—the ordinary Oriental costume of Syria. The distinctive mark is the red turban (a fine crimson) of the men ; unmarried women do not wear gold ornaments, rings, ear-rings, necklaces. The Samaritans do not wear the "lovelocks" of the Pharisees.

Cutting the Hair.—When first cut the priest cuts off the first lock, the barber finishes the work.

Trades.—The men are merchants, clerks, weavers, tailors, carpenters. The women are engaged in household employment.

Education.—Reading in Samaritan and Arabic, writing, and arithmetic ; also singing the old hymns without any instrumental music.

Taxes.—In addition to other taxes they pay the *Askeriah*, or exemption money from military service, about 10 fr. a year per man.

Amusements.—The women employ a female Muhammadan singer who beats a drum ; they join in in the song, but sing badly. The men sing by themselves in Hebrew (Samaritan ?) and Arabic. They relate Bible stories to the children or stories of their forefathers, but the priests say the law forbids them any games. They read no books but their own, and some Arab newspapers from Beirut.

[1] Dr. Robertson Smith has spoken of the Samaritan Chronicle as a tissue of absurd fables. Evidently he confuses this matter-of-fact work with the Samaritan Book of Joshua. (See my paper on Samaritan Topography Survey Memoirs, Vol. Special Papers.)

Birth.—Salt water is poured on a child when born, and it is then swaddled.

Note.—The rubbing with salt is a very old and widely observed custom.

Marriage.—The men at the age of sixteen, the women of fourteen. A few have more than one wife. The eldest son inherits two parts, the other sons one part ; the daughters each a half part of property.

Burial.—All the law is read up to Deut. xxxii before leaving the house and the rest at the tomb. The family mourn seven days, during which the priests read the law in the room of the deceased. Both men and women follow the corpse to the grave. During the year after death the family visit the tomb once every month.

Genealogy.—They claim to possess the genealogy of the High Priests from Aaron to the present day.

Nothing new has yet been elicited concerning Samaritan literature beyond what is already well known to scholars.

Music.—They appear not to have any instrumental music.

There are many other answers which I have not yet been able to compare with the questions.

C. R. Conder.

BOAT-SHAPED GRAVES OF SYRIA.

In passing through the Anti-Lebanon District of Syria I noticed that at some of the villages the graves possessed the form of a boat or skiff. The fact appeared remarkable, in a district far away from the sea, away from navigable rivers, and among villagers whose daily occupation is not connected with boats at all. I asked myself what could be the intent of the boat, and after comparison with the graves at other villages I asked whether the prow and stern of a boat may not be represented in the head and foot stones of ordinary graves?

At Cairo I had noticed the tombs of the Mohammedans with two stelæ or upright stones towards the head and foot, though far from being uniformly *at* the head and foot. These are sometimes flat stones, but very commonly rounded, in either case tapering towards the bottom, while a turban or cap or other head-dress is carved on the top of the head-stone, to indicate the rank or class of the deceased. Such a grave is figured in Mr. Lane's "Modern Egyptians," p. 524. On the meaner tombs the upright stones are smaller, often roughly formed and almost shapeless ; and are so far from looking like head and foot stones that inquiry was prompted as to their meaning. I was told that they represented the good and bad angels of the deceased. Probably the reference was to the two angels, *Munkar* and *Nekeer*, who are supposed to visit the dead person on the night following his burial, and examine him concerning his soundness in the faith.

Some weeks after being in Cairo I was with a party making the journey from Damascus to Baalbec. We rested for lunch at the fountain of Fijeh, where the main water of the Barada comes boiling out from a cave and forms at once a considerable torrent. The cave is surmounted and surrounded by Cyclopean masonry, which appears to be the remains of a temple, of unknown date and significance, but anterior to Roman or Greek. The interest of these remains may have diverted attention from other things in the neighbourhood, and I cannot find that Murray or Baedeker, or such a traveller as Dr. Tristram, have a word to say about the curious graves in the village. Throughout this stony district the graves are raised mounds, looking as though the body were placed, not *in* the ground but upon the surface, to save the trouble of excavation. But the graves at El Fijeh have the form of broad flat-bottomed boats. About a day's journey beyond this place, at the hamlet of 'Ain Hawar, I found the graves in the little cemetery still more remarkable in shape, for they are like long Egyptian boats carrying an ark of the dead, and ornamented with the sacred tree. Two-and-a-half hours further on, in the burial ground of the village of Yafufeh, the graves are of simpler form, being built in three tiers, in the fashion of a step pyramid; and here my note, made on the spot, records my impreession that while the upper tier *may* probably be representative of the ark, the head and foot-stones are almost certainly the conventional reproduction of the head and stern of the boat.

What first led these people in the Anti-Lebanon mountains to build their graves on the model of a boat? Captain Conder, in his "Syrian Stone Lore," reminds us that Sanchoniathon speaks of arks or ships borne in procession. He mentions also that the Phœnicians of Gebal used annually to observe a feast of floating papyrus arks on the river Adonis. A carnelian scarab found at Amrit, in Phœnicia, exhibits a ship with the sun above it, and letters which Perrot reads as Kheb, but which Conder would read Kher and regard as the Semitic spelling of Horus. Probably we must go to Egypt for the fullest light on this subject.

The ancient Egyptians carried a sacred boat in their funeral processions, and the ceremonies always included a voyage across a lake or across the Nile. Every large city, such as Thebes or Memphis, had its sacred lake, and there were lakes also for the Nomes or Departments. When the funeral procession arrived at the sacred lake, the coffin was placed on a *baris* or consecrated boat of the dead, such as is figured in Sir J. Gardner Wilkinson's "Ancient Egyptians." This was not because the lake lay in their way and must be crossed; for the funeral party appear to have returned by land, the distance round the side of the lake not being great. Nor was it a mere survival of ancient usage from the time when it had been necessary to cross the Nile to reach some burial ground on the other side. The carrying of a consecrated boat in the funeral procession was a practice which existed side by side with the actual crossing of the water when they came to it. The boat was symbolical; and the lake itself was symbolic, representing the water to be crossed by

the soul in the Underworld, in order to reach the abode of bliss. The boat of the sun descended into its nocturnal course at a cleft in the mountain near Abydos, and the soul of man would have to go the same way. There was a Lake Acherusia in the Lower World, midway between east and west we may suppose, and both the sun and the soul would have to cross it. This lake was localised near Memphis, in Egypt, and at several places in Greece.

The Greeks, we know, borrowed their religious system from Egypt; and this portion of it was not left out. In the boat which was brought up to the lake side in the funeral ceremony in Egypt the boatman's name was Charon; and both Charon and his boat were adopted by the Greeks for the conveyance of the shades of the dead across the River Styx in Hades.

On the side of a tomb at Pompeii is a curious bas-relief of a ship, the prow of which is of singular shape, and surmounted by a bust of Minerva. It has been maintained that it symbolises the arrival of the tossed ship of life in a quiet haven; and in support of this opinion Breton adduces several instances of the allegorical introduction of a ship in funeral monuments.[1] In the *Ceramicon* at Athens—a cemetery which has been buried for centuries, like Herculaneum and Pompeii, and only recently dug out—I noticed a tomb on which Charon and his boat are sculptured, while survivors are taking leave of their departing friend. And in the cathedral at Athens, one of the most beautiful of the recent monuments has a boat carved upon it as its chief feature. Captain Conder also tells us that in February, 1882, he saw symbolic ships carried through the streets of Constantinople to be floated in the Bosphorus.

Considering all these facts, we can hardly doubt that the boat-shaped graves of Syria are symbolical of the soul's voyage in the Underworld, and are reproduced by traditional custom in perpetuation of a practice which appears to have originated with the ancient Egyptians. The like may be said for the old Scandinavian custom of burying the dead in boats; it was doubtless connected with their belief in Odin's golden ship, which conveyed the souls of slain heroes to Valhalla.

A word finally about the head stones and foot stones of modern graves. In the consecrated boat of the Egyptians there stood behind the hearse the images of Isis and Nephthys, emblems of the Beginning and the End, who were thought to be always present at the head and feet of the dead who had led a virtuous life, and who were deemed worthy of admission into the regions of the blessed. These might afford a plausible origin for the two upright stones on a Mohammedan tomb; but for those in Syria and elsewhere I am inclined to think that the prow and poop of a sacred boat of the dead are not unlikely to have formed the first models.

GEORGE ST. CLAIR.

[1] Dyer's Pompeii.

LYDDA AND ANTI-CHRIST.

Captain Conder, in his Note on the Moslem tradition that Anti-Christ is destined to be slain by the true Messiah at the gate of Lydda, says nothing about the connection of Lydda with St. George and the Dragon. The Church of St. George, on the south side of the village, is the only interesting thing in Lydda at the present day. The tradition is that St. George was born at Lydda, suffered martyrdom in Nicomedia under Diocletian, near the close of the third century, and that his body was conveyed to his native town, where a church was erected in his honour. But this is not the true origin of the legend. The Eastern traveller meets with St. George and the Dragon in Damascus, Athens, and other places as well as in Lydda, and becomes aware that the legend has made a deep impression upon the Eastern mind. The truth is that the Christian Saint in this legend represents one mightier than himself; the St. George of the early Christians must have been Christ, and the dragon Anti-Christ. In this form the story had displaced a similar story in heathendom, as is so often the case. St. George and the Dragon = Christ and Anti-Christ = Apollo and the Python = Ormuzd and Ahriman = Osiris and Typhon = Merodach and Tiamat = the Deity of Light triumphing over the Demon of Darkness. The final conquest is to be at the Last Day.

The scene of the struggle was localised in many places. Why Lydda was selected as one of the places we do not know; but the scene was no doubt localised here before the advent of Christianity. Why did the Greek and Roman writers call Lydda by the name of Diospolis—the later name of Thebes in Egypt, and meaning City of Jove? I imagine it was because the legend of the divine struggle was known to be connected with the town. I believe I could find confirmation in the Hebrew name Lod (לֹד), *a breach, fissure*, or *cutting in the earth;* but the argument does not lie upon the surface, and to pursue it would lead me too far.

Geo. St. Clair.

THE EXODE.

Notes on "A Journey to the Biblical Sites in Lower Egypt," &c., by Greville J. Clarke, B.A., *Palestine Quarterly*, July, 1880, p. 133.

I looked forward with keen interest to the perusal of this paper, the preparation of which was notified in the *Quarterly* some time ago, and, I must say, I was disappointed: a grand opportunity of establishing the Biblical narrative of the Exode has been thrown away, by travelling in an opposite direction to refute indirectly, and at the most lukewarmly, the extraordinary views advanced by Herr Brugsch.

Mr. Chester evidently believes in the Bible, and yet, in the face of its simple declarations, he cannot accept the southern route of the Israelitish host, "when they might have gone out straight and by a short cut into the desert by the well-known 'royal' route into Phœnicia;" this route would have necessitated contact with the warlike Philistines, and, therefore, was distinctly barred by the Divine leader. (Ex. xiii, 17, 18.) What can be simpler or more distinct than these words? (*Vide* also Jos., sec. xv.)

Again: Mr. Chester objects to the southern route because "the name Baal-zephon is clearly of Phœnician or Semitic origin, and to be looked for on the road to Syria, and not in a place so utterly remote from Phœnician influences as the desert Egyptian coast of the Red Sea."

Now, setting aside other proofs, I think I can show that "Phœnician influences" *were* at work even before the period of the Exodus. The proof is slender, but strongly suggestive. Let us turn to the book of Job, the oldest book in the world; its history is certainly antecedent to the Exode, the stirring events of which find no record in its pages. In His magnificent description of Leviathan, Jehovah inquiries (xli, 6), "Shall the companions make a banquet of him? Shall they part him among the merchants?" The authorised version renders the Hebrew word Kenanim by "the merchants;" Delitzsch translates Canaanites,

> "Do fishermen trade with him,
> Do they divide him among the Canaanites?"

But the LXX render Kenanim by Φοινίκων ἔθνη, *the nation of the Phœnicians.* Now, as the south-eastern boundary of the land of Uz abutted on the Gulf of Elah, we may reasonably presume, especially bearing in mind the then mineral wealth of Midian, that the Phœnicians *were* well acquainted with the busy waters of the Sinus Ælaniticus, and that the port of Ezion-geber was already in existence.

It is not likely that the commercial enterprises of Solomon and Pharaoh Necho, with his Suez Canal, years after, were novelties, but merely expeditions along well-known tracts.

Therefore, if we allow a thus early acquaintance of the Phœnicians with the Gulf of Elah, the prominent headlands of Jebels Atakak and Abu Deráj at, and below Suez, must have been familiar to them.

To return to Mr. Chester's sites. Kantára, on the Suez Canal, is on the Great Háj road, a route which, from time immemorial, must have constituted the "descent into Egypt" from Palestine. Down it came Abram, and later, Jacob from Beersheba; and still later, the infant Jesus. Arrived there Jacob "sent Judah before him unto Joseph to direct his face unto Goschen" (Gen. xlvi, 28). Mr. Chester's identification of Tel Fakús with Goshen will suit very well, for it is only 30 miles west, and a little south of Kantára: duly directed, the patriarch repairs thither from Kantára, and then meets his long-lost son.

The "land of Goschen" must have been the headquarters of the immigrants, and from it, during the Servitude, the adult males would be drafted to their labours at Pithom and Rameses.

Mr. Chester, giving no latitude or longitude in his map, places Sau (Raamses) on the right bank of the Tanitic branch of the Nile, but does not tell us how the Israelites got over the eastern obstacle of the Pelusiac branch. Brugsch Bey places it east of the right bank of the Pelusiac branch, *i.e.*, in N. lat. 30° 58′, and E. long. 29° 32′.

Black's Atlas places Rameses in N. lat. 30° 35′ and E. long. 31° 59′, and this site I venture to adhere to as answering the requirements of the Sacred Narrative.

Thus much for the landmarks of the Servitude ; now for those of the Exode, which must be crucially tested by the Sacred Narrative. The starting points were undoubtedly Rameses and Pithom, and the rendezvous Succoth, on the road to Etham, by the then route from Egypt to Arabia.

Now, what or where was Succoth? Certainly not an Egyptian *town*, but merely a collection of booths (succoth) marking the rendezvous of Israel prior to the first regular march of the host to Etham. Consequently, its site can only be conjectured, never determined ; it was only Succoth *quoad* Israel, and, when the host left, broken pottery, fire-places, and the *débris* of booths, perhaps all obliterated in the next inundation, would be all that marked the once busy Succoth.

As such the Egyptians never knew it, as such it was, and is fondly commemorated by the Israelites and Jews in the great "Feast of Succoth," booths, or tabernacles. We first meet with Succoth in Gen. xxxiii, 37. After parting from Esau "Jacob journeyed to Succoth." That the place had no previous existence is evident from the same verse for, arrived there, Jacob "made succoth (booths) for his cattle ; *therefore the name of the place is called Succoth.*" Then it was only Succoth *quoad* Jacob, afterwards the temporary became the builded Succoth of Judges (viii, 5).

Then Solomon runs up a Succoth in the plain of Jordan, near Zarthan, to shelter Miriam and his brass casters (1 Kings vii, 45.) Further, we meet the word in Job xxvii, 18, "as a booth *that* the keeper maketh ;" and lastly, we find the querulous Jonah making himself a succoth, and sitting "under it in the shadow" (iv, 5).

As well might we expect to find the site of his succoth as of that of the Israelitish host. In India the root of the word is well known. We have "sak-f," a roof or canopy ; sak-fi, a beam or rafter ; sak-in, a dwelling, an inhabitant.

But it may be urged against my view—the Israelites would never have been allowed to remain unmolested in a succoth rendezvous so close to Rameses. Why not? During the uplifting and ringing of the "great cry in Egypt" (Ex. xii, 20), no one would attend to the Israelities, who were virtually out of sight, and, therefore, out of mind, and the long period devoted by the Egyptians to embalming and mourning (Gen. l, 3) must be fulfilled. The "haste" of Ex. xii, 11, does not apply to the departure from the Succoth, but to the hurry in reaching it from the various points of departure.

Therefore, there was ample time and opportunity for the hosts of Israel to organise themselves at the Succoth, and this accomplished, they made the first actual march to Etham, which was to lead them to the Mount of God. Where, then, was the Succoth? Probably equidistant from Pithom and Rameses; perhaps 6 to 8 miles distant from the latter and on the road to Etham. Where was this station? Any one acquainted with oriental marching knows that 10 to 12 miles constitute an ordinary march, while 12 to 16 are considered a long march. During the former, a regiment will halt once, and during the latter, twice.

Moreover, as this was to be the first real march of the host, and as there was no hurry, it would probably be an easy one of 10 to 12 miles from the Succoth, and 16 to 20 miles from Rameses. Therefore we may look for Etham "in the edge of the wilderness" (Ex. xiii, 20), 16 to 20 miles south or south-east of Rameses.

Arrived at Etham, there is a fresh organisation of the Israelitish host, prior to the move towards the Egyptian frontier post of Sarábet-el-Khádim, from whence would commence the "three days' journey into the desert," which would bring them to the Mount of God. Here they formed a properly marshalled host, and this required more time than at the Succoth, for their hurried movement only existed between this rendezvous and Rameses (Josephus, sec. xv). There is a general impression that the retreat from Rameses to the right shore of the Red Sea only occupied three days, but Josephus not only gives us a leading landmark by telling us that the host "took their journey by Letopolis, a place at that time deserted, but where Babylon[1] was built afterwards, when Cambyses laid Egypt waste" (sec. xv), but tells us further, "on the third day (*i.e.*, from Letopolis) they came to Baal-zephon, a place on the Red Sea."

Letopolis is the key of the Exode, and its position explains the after action of the Egyptians. Where was it?

The Junior Ancient Atlas (Stanford) places Babylon in lat. 30°, long. 31° 20′, on the right bank of the Nile, between the end of the rugged range, which, commencing at Jabel-Ataka (overshadowing Suez), runs due west, and merges into the plain, a few miles from the Nile. Brugsch Bey places Letopolis on the left bank of the Nile, some way north in lat. 30° 12′, and fair west in 28° 50′ long. As for Babylon, he agrees with the Junior Ancient.

A few miles south of Babylon, and on the left bank of the Nile, stood Memphis. This great city guarded the apex of the triangular desert, still called, like that on the further side of the Red Sea, Et Tîh, "the wandering." It was bounded on the north by the precipitous range running due east from Memphis to J. Ataka, and, on the south by a steep range running south-east from Memphis, and terminating at Jebel Abu Deráj; the base of the triangle, running south-west from J. Ataka, for about 28 miles, was the Red Ses. The length of the triangle east and west would be about 60 miles.

[1] 1 Peter v. 13.

Hark we back now to Etham, where we left the host of Israel preparing to enter the wilderness, on the left shore of the Red Sea, and with their right shoulders forward.

Suddenly their movement is arrested and reversed by the Divine command—"Speak unto the children of Israel that they turn and encamp before Pitahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv, 2). How the host must have been startled by this order, reversing their movements from expected liberty to re-impending bondage! But, at present, strong in faith, "they did so."

What does this reversal mean? Deploring my feeble knowledge of Hebrew, I can only fall back upon the LXX to help me, and what does it say?

Λάλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι τῆς ἐπαύλεως, ἀναμέσον Μαγδώλου καὶ ἀναμέσον τῆς θαλάσσης ἐξεναντίας Βεελσεφών· ἐνώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης. Ex., xiv, 2.

"Speak to the children (of) Israel, and turning back, let them encamp over against the last night-halt, towards middle of Magdolon and towards middle of the sea opposite Baal-zephon. In the presence of them you shall encamp upon the sea(shore)."

N.B. The rendering of the name Pe-ha-hi-roth by *τῆς ἐπαύλεως* is very remarkable, and points at a retrograde movement. Obeying the divine order, and turning to the right-about from Etham with left shoulders forward, the host skirts the northern base of J. Ataka, and reaches Letopolis; then pivoting on the left, with right shoulders forward, they enter the pass leading into the triangular Et Tîh, or Wádi Mūsa desert, with the J. Ataka and Abu Deráj ranges frowning on them left and right. The divinely-ordained position is attained, "they are entangled in the land, the wilderness hath shut them in" (Ex. xiv, 3.) Let us refer to Josephus' graphic account of their condition: "Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude, they drove them into a narrow place . . . . they also seized upon the passages (the pass leading to or from Memphis and Letopolis) by which they imagined the Hebrews might fly, *shutting them up between inaccessible precipices and the sea*, for there was on each side a ridge of mountains that terminated at the sea, which was impassable by reason of their roughness, and obstructed their flight. Wherefore, they there pressed upon the Hebrews with their army *where* (the ridges of) *the mountains were closed with the sea*, which army they placed at the chops of the mountains that also they might deprive them of any passage into the plain," *i.e.*, back again, *viâ* Letopolis.

On steaming up the Red Sea, Suezwards, you pass close to this wonderful scene; on your left is the rugged and ruin-topped Jebel Abu Deráj, with its precipitous continuation running inland to the north-west; then you see the triangular Et Tîh, or Wádi Mūsa, and, at its littoral centre, not far from the sea, rises a small conical hill, on which, you can easily understand, stood Moses on that ever-memorable night

with the rod of God in his hand, and directing calmly (Ex. xiv, 13) the panic-stricken Israelitish hosts.

There he stands, undismayed at the mighty convulsion he is witnessing, barely able to resist the fierceness of that blast from the east which is cleaving through the affrighted waters of the sea, which huddle together to the north and south anxious to escape its irresistible driving and smiting. Probably, among the other notables of the host, Aaron and Huz are with him, as, afterwards, at the battlefield of Rephidim.

Passing this cone we reach the rampart of Jebel Ataka, frowning over Suez, and running due west to meet the twin range of J. Abu Deráj.

Below, on each side of and behind the cone, are the dismayed but confident hosts of Israel marshalling themselves to cross the sea in line. Behind them, killing the radiance of the paschal moon, towers the blaze on one side and midnight gloom on the other, of the mysterious Sheckinah, which up to the present had led the van of Israel. Beyond all are the hosts of Memphis marshalling themselves, as best they can, in the miraculous gloom which envelopes them.

What had they done? As long as the Israelites were moving Ethamwards, they were presumed to be carrying out their "three days' journey into the wilderness," but when the retrograde move occurred, the cry was raised that the people fled, and the chivalry of Memphis, led by the Pharaoh in person, poured out eastward in pursuit, entered the pass, and entirely prevented any backward retreat. Thus the Israelites are in a hopeless trap, the Red Sea in front, the mountain barriers on either side, and the Egyptians behind.

Sore distressed they "cried out unto the Lord," whose enigmatical order followed that they were to go forward, even though the sea was ahead of them, boatless then as now.

Let us now try and recover the historic sites connected with the sacred narrative, Pi-ha-hi-roth, Migdol, and Baal-zephon, and trusting to the valuable assistance of the Rev. Charles Forster's work, "Israel in the Wilderness."

Pihahiroth.—We have seen that the LXX translate the name by τῆς ἐπαύλεως, "the last-night halt," and this may be the consistent meaning. Forster, quoting from Bruce's "Itinerary," translates the word as "mouth of the valley" opening to the flat country and the sea, and corresponding to the Arabic word Fūm. Pihahiroth may then be the pass opposite Memphis, leading, after passing Letopolis, into the triangular desert Et Tîh, or Wádi Mūsa.

Migdol (watch-tower) would be on Jebel Ataka at the north-east corner of Wádi Mūsa (Et Tîh), overlooking it, and the Wells of Moses (Ain Mūsa) on the opposite side of the sea.

Baal-zephon (God of the watch-tower) would be Jebel Abu Deráj, at the south-east corner of the Et Tîh (Wádi Mūsa) overlooking the ancient Clyoma, the Arabic Qolzūm, which still gives the Arabic name to the sea between Jebels Abu Deráj and Ataka, Bahr Qolzūm, or "sea of the

swallowing up." Eusebius identifies the name and locality – *Βεελσεφὼν, πρὸς τῇ ἐρέμῳ σταθμὸς των υἱῶν Ἰσραὴλ ἐξίοντων ἐξ Αἰγύπτου διὰ τοῦ Κλύσματος, παρὰ τὴν θάλασσαν.*

This, then, is the position we have arrived at, and it was probably thus reached: on the first of the three days of Josephus, the host, leaving Letopolis on their right, would move round the western and finial spur of J. Ataka and enter the Wádi Mūsa or Et Tîh desert. The day previous they had been "before Pi-ha-hi-roth," the mouth of the valley, now it was behind them. Memphis would be 18 miles, a little north of due west behind their first camp in the Wádi. During their second march the Egyptian array from Memphis, pressing upon their rear, might be behind them, and under this pressure they would hurry their movements; and on the third march they would rest with their right flank under J. Abu Deráj (Baal-zephon), their left under the Migdol-topped J. Ataka, the Egyptians behind, and the Red Sea in front.

Thus the divinely-ordained and apparently hopeless position has been obtained. No wonder, then, that the Israelites were "sore afraid, and cried out unto the Lord." Moses tries his best to cheer them (Ex. xv, 13, 14) but he too inwardly shares their fears, and betakes himself to cries for succour. "Wherefore criest thou unto Me?" (*Τί βοᾷς πρός μέ*; "why shoutest thou towards Me?" LXX) is the gentle remonstrance of Jehovah, and then comes the amazing order—"Lift thou up thy rod,[1] and stretch out thine hand over the sea, and divide it" (*ῥῆξον αὐτήν*, LXX, "break through its line of battle"), "and the children of Israel shall go on dry *ground*" (*κατα τὸ ξηρόν*, LXX, "over the dry") "through the midst of the sea."

This secures their deliverance, which is to be further brightened by the annihilation of their oppressors.

Arrived thus far, let us understand the steps that Israel had to take in securing deliverance, encamped as they were along the sinuous shore of the Red Sea, constituting the base of the triangular Wádi Mūsa.

They occupied a shore line of about 25 miles between Jebels Ataka and Abu Deráj, and their numbers were "about six hundred thousand on foot *that were* men, beside children. And a mixed multitude (camp followers) went up also with them; and flocks and herds, *even* very much cattle" (Ex. xii, 37, 38). Can the 600,000 males have crossed over in line.

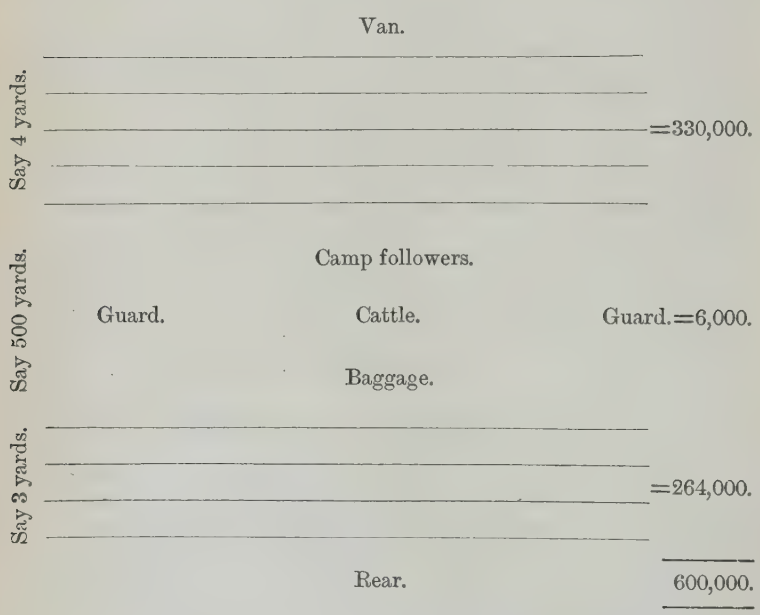
In the field exercises of the Army the allowance for each man is 2 feet, therefore the prodigious line would have extended 1,200,000 feet; that is over 227 miles, 5,280 feet constituting a mile. The coast line being

[1] NOTE.—This was the "rod of God" (Ex. iv, 20), the pastoral staff of Moses, which commencing his and its career of miracle at the burning bush (Ex. iv, 2), accompanied the outbreak of faithless passion (Num. xx, 12) which barred the entrance of Moses into the land of promise, and doubtless, accompanied him to his death on Pisgah's summit; and this was the rod which figuratively comforted the shepherd David (Ps. xxiii, 4).

only about 25 miles in length, crossing in a single line would have been impossible, as also in a double line (of 300,000 men), which would have required 113·5 miles.

But would 25 miles of coast line admit of? They equal 132,000 feet, which divided by 2 (the regulation breadth of a man) would allow of a line of 66,000 men, an army in itself; nine of these lines would contain 594,000 individuals, and 6,000 would be available for baggage, cattle, and camp-follower guards.

For the disposal of this immense force we might imagine the following arrangement :—



What was the width of the sea before them, and, under the extraordinary circumstances, at what rate could they cross it? About 25 miles at its widest part; and, marching quick time, they could do 3 miles 720 yards in an hour. Impeded by the cattle and waggons—say they marched $2\frac{1}{2}$ miles per hour—then they could easily have effected the passage in, say, 10 hours.

Let us now revert to the proceedings of that wonderful day the evening of which was to witness the commencement of the salvation of Israel and the utter annihilation of the Egyptian host.

The outbreak of faithless alarm on finding the Egyptians behind them and cutting off their retreat had subsided, and leaving the protection of their rear to agencies divine, they commence marshalling their

hosts for the miraculous passage before them, and perhaps then, as afterwards (Num. ii, 31), the rear guard was assigned to the tribe of Dan.

The "strong east wind" (Ex. xiv, 21) raised by the uplifted rod of Moses has commenced to cleave the frighted sea, and, more ominous still, the pillar of cloud intervenes between the Israelites and Egyptians, involving the latter in its murky and impenetrable gloom.

Well might it have been for them if they had then raised the cry wrung from them afterwards when too late—"Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians" (Ex. xiv, 25).

All day long the marshalling of the hosts of Israel has been going on under the blast of the east wind, and as the sun sets over Pi-ha-hi-roth the miraculous pathway across the sea lies ready for use.

Natural darkness is setting in and the pascal moon is on the wane, but the hosts of the Lord are in the full blaze of the miraculous light shed by the mysterious pillar behind them. Suddenly the advance sounds, and the enormous lines of Israel move down the sea-weed slope of the exposed Red Sea bed.

The scene is graphically described in the apocryphal Book of Wisdom, xix, 7–9 :—

> "A cloud overshadowing the camp,
> And where water stood before dry land appeared,
> And out of the Red Sea a way without impediments ;
> And out of the violent stream a green plain,
> Where through all the people went that were defended
> with Thy hand,
> Seeing Thy marvellous strange wonders,
> For they went at large like horses,
> And leaped like lambs ;
> Praising Thee, O Lord, who hadst delivered them."

But what of the Egyptians? The sea having been cut through, the roar of the east wind would have subsided, and then they would miss the busy hum of the Israelitish host, and groping about in the gloom of the pillar would find the lately crowded sea-shore quite deserted.

Raising the alarm, "the Egyptians pursued and went in after them into the midst[1] of the sea, even all Pharaoh's horses, his chariots and horsemen." Josephus (§ xv) gives us the details of the host—"600 chariots, with 50,000 horsemen and 200,000 footmen, all armed."

As rapidity in pursuit was desirable, the latter was left behind in camp, for the Divine Record (Ex. xiv, 23) states that the pursuing army consisted of "all Pharaoh's horses, his chariots, and his horsemen." Josephus further tells us "they put their horse foremost."

But the pursuit is futile, a hopeless forward groping in the awful

[1] *i.e.* About twelve miles.

gloom of the pillar, and now it is to be still further hampered and impeded—

"And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

"And took off their chariot wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians" (Ex. xiv, 24–5).

The Egyptians, seeing the hopelessness of their case, meditate retreat, but cannot effect it.

What was "the morning watch," ἐν τῇ φυλακῇ τῇ ἐωθινῇ ? The Jews reckoned three watches—the first, or beginning of the watches (Lam. ii, 19), the middle watch (Ju. vii, 14), and the morning watch (Ex. xxiv, 4, 1 Sam. xi, 11). These would last, respectively, from sunset to 10 p.m., from 10 p.m. to 2 a.m., and from 2 a.m. to sunrise."—Smith's "Dictionary."

Therefore, *after* 2 *a.m.* on that fatal morning, divine retribution began. The Israelites would now be nearing the eastern shore of the Red Sea, having started in the first watch, as darkness fell, say between 7 and 8 p.m.

The Bible tells us that the troubling of the Egyptians consisted partly in disabling their chariots. Josephus (sec. xvi) gives us more fully the awful results of the Lord looking "unto the host of the Egyptians through the pillar of fire and the cloud" (Ex. xiv, 24).

As soon as the last unit of the Israelitish host had reached the eastern shore the east wind ceased, and then the recoil of the sea walls began from the west, and all retreat was cut off; rapidly they re-united, and the Egyptian host was engulphed.

We can never grasp the horrors of that scene initiated by the troubling of Jehovah. "As soon therefore" (writes Josephus), "as ever the whole Egyptian army was in it the sea flowed to its own place, and came down with a torrent raised by storms of wind and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning with flashes of fire.

"Thunder-bolts were also darted upon them; nor was there anything which used to be sent by God upon men as indications of His wrath, which did not happen at this time, for a dark and dismal night oppressed them."

The destruction complete, the war of elements would subside, and an awful silence would rest upon the frighted sea, broken only by

> "The last expiring cry,
> Of some strong swimmer in his agony."

Then all was still upon the sea.

Away, on its eastern shore, is the hum of the rescued host, and as daylight shows them the corpses of their late foes, thrown up on the eastern shore by the returned sea, led by Moses, they raise the triumphant

song of praise and thanksgiving which, in future ages, is to accompany that of the Lamb as the pæan of the ransomed and spiritual Israel of God.

One word more. The following memorials of the crossing still remain on the eastern shore of the Red Sea :—Opposite I. Ataka are the Ain Musa (wells of Moses) ; Wádi Raeána, the "Valley of the People ;" Wádi Kurkiyeh, the "Valley of the Congregation ;" Wádi el Ahtha, the "Valley of the Pilgrims ;" Wádi Sadr, the "Valley of the Returned from the Water ;" Wádi Wardán, the "Valley of the Descending into the Water ;" while, as I have already shown, the sea between Jebels Ataka and Abu Deráj is still called by the Arabs Bahr Qolzūm, "the Sea of the Swallowing up."

Note.—Let us attempt the chronology of the marvellous events we have been attempting to describe.

Presuming that the Exode occurred B.C. 1491, the departure from Rameses took place on the 14th of April (Nisán or Xanthicus), the moon being at the full ; allowing, say, three days' halt at the Succoth, they would remain there until April 17th, and march to Etham on the 18th. The third, fourth, and fifth marches (19th to 21st April) are unknown ; the 6th brought them to Letopolis (22nd), and the 7th (23rd) "before Pe-ha-hi-roth," and the pass leading into Et Tîh (Wádi Mūsa).

On the 8th March (April 24th) they were well into the rampart-walled Wádi, with the Egyptians behind them, and cutting off their backward retreat ; on the 9th (April 25th) they were further advanced into the Wádi. On the 10th March (April 26th) they were three days from Letopolis ; the sea in full view, their left flank under Jebel Ataka, Migdol, and their right under J. Abu Deráj, Baal-zephon.

On the 11th (April 27th) they might marshal on the west shore of the Red Sea, and at, say 8 p.m., of that day (27th), they commenced the crossing, and reached the eastern shore, say at 6 a.m. of the 12th March (April 28th).

Having to meet their doom after 2 a.m. of the 12th day, April 28th, in mid-sea, and being able to march as cavalry only, say at 3 miles per hour, the Egyptians might do the 12 miles to mid-sea in 4 hours, and so starting at 10 p.m., April 27th, might reach the fatal spot at 2 a.m., April 28th.

Then began the Divine hampering which terminated in their total overthrow at, say, 3 *a.m. on the morning of April* 28*th, B.C.* 1419.

N.B. I have not included Sabbath halts, under the strong presumption that the rigid observance of the seventh day was not enforced until they reached the Mount of God.

ITINERARY OF THE EXODE.

Marches.

1. To Succoth.
2. Etham, route reversed.
3. Unknown.
4. Unknown.
5. Unknown.
6. Letopolis.
7. "Before Pe-ha-hi-roth."
8. In Wádi-Mūsa, Egyptians behind.
9. Wádi Mousa.
10. Three days from Letopolis, Migdol on left, Baal-zephon on right.
11. Crossing Red Sea from 8 p.m. to 6 a.m. of next day, April 28th, B.C. 1491.

R. F. HUTCHINSON, M.D.

THE "CITY OF DAVID" *NOT* THE SAME AS THE "CITY (JERUSALEM) OF DAVID'S TIME."

IT was only the hope that a much abler pen than mine would take up the subject, that led me to abstain from commenting immediately on the extraordinary statements of Captain Conder on pages 105 and 106.

If one disputant does not read what has been said on the other side (and in *Quarterly Statement*, 1885, p. 228, Captain Conder avows that he had not then had the opportunity of doing so), or having read, neither acknowledges his own mistakes nor takes the trouble to point out to others the flaws in their arguments, and the errors in their statements of fact, it cannot be wondered at that "fifteen years of controversy" may have no result, but that "the disputants retain their opinions" (p. 105).

If Captain Conder had since August, 1885, read the papers in the January number of that year's *Quarterly Statement*, pages 57, 58, 61–5, it seems almost insulting to suppose that he would have written as he now has.

He must certainly have forgotten to refer to his own printed statements, when he says (p. 105), "I never claimed that the 'City of David' was a term equivalent to Jerusalem generally, but only that it meant—as one would naturally suppose—the City of David's time." What then does Captain Conder mean by the *City* of David's time, unless it is "*Jerusalem.*"

References in my former paper (*Quarterly Statement*, 1885, p. 57) show that it was implied that the "capital of Syria"—the "capital of David's kingdom"—a "capital like Jerusalem," was meant by the name "City of David."

Again, *Quarterly Statement*, 1885, p. 229, we have the words, "I hold Zion to be the poetical name of Jerusalem."

"If Zion then be = Jerusalem, Jerusalem is = the "City of David," for "The City of David—is Zion" (1 Kings, viii, 1). Taking the latest statement, however, that the "City of David" is not a term equivalent to Jerusalem generally, and yet was the "City of David's time," how can it be shown that there is any difference between the two?

I can see none, unless by "Jerusalem generally" Captain Conder means Jerusalem at its largest extent, at a subsequent *time*.

Of course the *Jerusalem* of Herod was not the same as the *Jerusalem* of Hezekiah, or of Solomon, but our contention is, and Scripture clearly proves it, that the "City of David" was *not* the same *in David's time* as the City of Jerusalem as ruled over by the *same* monarch.

Much less was the "City of David" of Hezekiah's time of the same extent as Hezekiah's City of Jerusalem.

The "City of David" was the "stronghold of Zion" which David captured from the Jebusites, and the passages which tell us this, tell us also that David "built round about it," and it can hardly be maintained that he could do this, without the resulting Jerusalem of his time (made up of the former Jebusite city and his own additions) being *larger* than the contained fort or stronghold, which was the "City of David."

As to making a "distinction between the various books of the Bible in treating this question" when there is no *reason* brought forward for supposing that the words "City of David" are not "always used with the same meaning," seems a curious proposition from one who is the defender of orthodox views against the school of Welhausen.

If, however, Captain Conder is willing to accept the Books of Kings as authoritative, he will find that in his last paragraph, on p. 105, he has actually given up the whole case.

For the "field of the burial of the kings," which is allowed to have been on Ophel, *was actually part of the City of David*, seeing that Azariah, who was laid to his rest in that "field," was, according to 2 Kings, xv, 7, buried in "the city of David." Joram (2 Kings, viii, 24), Joash (2 Kings xii, 20, 21), and Ahaz (2 Kings, xvi, 20), were all alike buried in the "City of David," though they were *not* (according to Chronicles) interred in the *Sepulchres of the Kings*. Can it be that Chronicles is wrong, and that they were after all buried in the same set of tombs as David and Solomon?

Whatever Captain Conder may think, I believe your readers generally will, after perusing page 26, &c., of *Quarterly Statement*, 1886, see clearly that Millo, which was Akra, was actually, *teste* Josephus, on the modern Ophel, south of the Temple.

I acknowledge I ought not to have said that Manasseh built a wall *round* the City of David, but inasmuch as his wall was *outside* the City of David, and *yet* was westwards of Gihon in the Nachal (the Virgin's Fountain in the Kedron), it seems inevitably to follow that the City of David was on the hill west of Gihon, that is on the modern Ophel.

Whose theory it may be that placed "David's capital" on Ophel I don't know, the Rev. W. F. Birch does not. That it should be any

difficulty to find room on Ophel for "Zion, Millo, Ophel, City of David, and Akra," is only the difficulty of children who do not recognise that in the nursery rhyme—

Elizabeth, Betsy, Bessy and Bess
Went over the river to take a bird's nest,

the four names apply to one person.

Similarly it has been shown over and over again that the names quoted above all apply to the "City of David."

It is amusing to see that I am credited with *admitting* that "David's capital" was not "only a little village on Ophel," when it has been my sole aim in this controversy to show that *the part*, which was on Ophel, viz., the "City of David," was not as great as the *whole* of Jerusalem, the "capital of David's time."

I will not now occupy space with the "ancient nomenclature" of the "rest of the site of Jerusalem," but will only ask your readers generally, and Captain Conder in particular, to read the Scriptural evidence adduced in the January and April *Quarterly Statements* of 1885, and point out the errors, if that evidence does not show that David's capital (Jerusalem) was of greater extent than his fortified palace the "City of David."

H. B. S. W.

September 6th, 1887.

REPORT—EXECUTIVE COMMITTEE.

The following is the Report of the Executive Committee, read and adopted at the meeting of the General Committee, June 14th, 1887.

My Lords and Gentlemen,—

Your Committee elected at the last General Meeting, on July 26th, 1886, have, on resigning their office into your hands, to render an account of their administration during the past year.

1. The Committee have held seventeen meetings during the year.

2. The work of exploration has been carried on during the last year by Herr Schick at Jerusalem and by Herr Schumacher in other parts of the country. The portion of country recently surveyed by Herr Schumacher in Ajlûn consists of 500 square miles, containing a vast number of ancient sites and monuments. The map and memoirs arrived in England in January last; the memoirs contain sketches, plans, and drawings of all the most important places.

Some time before this survey Herr Schumacher executed for the German Society, having the same object as ourselves, a map of a large portion of the Jaulan. This was originally published in the "Zeit-

schrift," or journal of the German Society. It has now been translated, and will be published by ourselves, with the full permission of the Directors of that Society. It is illustrated by upwards of 300 drawings and plans.

Herr Schumacher has also, during the last twelve months, surveyed a portion of the country south of our own map, covering an extent of country of twenty-six miles along the coast, with an average breadth of five miles. The map includes fifty-three sites, villages, and ruins, against six as shown in the latest map of the same country. The memoir of this journey was published, with the map and forty drawings, in the *Quarterly Statement* of October last.

Herr Schumacher has further communicated to the Society many valuable archæological discoveries made by himself in the plain north of Cæsarea and in the vicinity of Tiberias. At the latter place he had the good fortune to discover the Acropolis of Tiberias, and was able to demonstrate the actual extent of the ancient city. The old wall, which he was able to trace its entire length, is, including that of the Acropolis, no less than three English miles—in other words, he has recovered the ancient extent and proved the ancient magnificence of the city, which, according to the theories of Robinson and others, had been crammed into the narrow space now occupied by the modern town.

Herr Schumacher has also, at the request of the Committee, visited and made a survey of the very interesting and little-known site of Pella, the refuge of the Early Christians on the outbreak of the troubles in Jerusalem. His memoir on this subject has not yet arrived, but it is expected to reach us before the end of the year.

Meantime, we have not neglected what remains undoubtedly the central interest in the Holy Land—namely, the researches in Jerusalem itself.

Among the discoveries made and followed up during the last year in Jerusalem itself are the second aqueduct, running side by side with the well-known aqueduct of Siloam; the positions of the second wall in Herr Schick's researches have proved of negative value; the discovery of what he believes to be the Amphitheatre of Herod, and the examination of various points, and full particulars of all these points, are published as they arrive in the *Quarterly Statement.*

We have to thank Mr. Lawrence Oliphant for the constant watchfulness which he is good enough to exercise on behalf of the Society from his residence at Haifa, for the many papers and letters he has written to us during the past year, and for the discoveries which he constantly communicates to us.

We have to thank Mr. Guy le Strange for the paper on the notices on the Dome of the Rock and the Church of the Holy Sepulchre before the Crusades. This valuable contribution to the subject shows that, from the year 874 A.D.—that is to say, 200 years after the alleged building of the Dome by the Arabs—there has been a continuous chain of evidence as to the Dome itself and the Church of the Holy Sepulchre, with a complete

agreement as to the origin and the architect of the first building and the existence of second.

We have also to thank the Rev. H. G. Tomkins, one of the members of the General Committee, for a paper which considers the site of Gath from a point of view quite novel, and opening up a new field of argument and investigation. Our old friend M. Clermont-Ganneau still continues to send us papers marked with scholarly research and learning. Captain Conder, we are happy to say, seldom allows a number of the *Quarterly Statement* to be issued without one or more valuable contributions from himself. We are glad to learn that this officer is likely to remain some time in England, having been appointed to the Ordnance Survey. During the last two months Captain Conder has published his researches in the Hittite Inscriptions. In placing this among their other volumes the Committee do not express any opinion at all as to the soundness of Captain Conder's conclusions. These have been attacked with great vigour, and it remains with Captain Conder to answer the objections raised to his theory.

The members of the Committee, and all the friends of the Palestine Exploration Fund, can only express their earnest hope that the reading of these inscriptions, which have now been under consideration for thirteen years, should be successfully accomplished by the officer who has done so much for the Society.

It is some time since the world was startled by the report of a great discovery of tombs and sarcophagi in the neighbourhood of Sidon. Many attempts were made on the spot to inspect and to figure these monuments.

The Turkish authorities, however, forbade permission to anyone to visit them, and the Director of the Constantinople Museum, Hamdi Bey, proceeded himself to Sidon in a Turkish man-of-war, in order to secure the things for the Imperial Museum. We have the pleasure of announcing that Hamdi Bey has ordered the presence of Herr Schumacher at Sidon in order to consult and to take measures for the removal and embarkation of the sarcophagi. We hope, by permission of Hamdi Bey, to procure for this Society plans, drawings, figures, measurements, and the description of these objects, which are described as being the finest sarcophagi in the world.

The Questions drawn up by the Committee appointed for the purpose of making an inquiry into the manners and customs of the various peoples and tribes in Syria are finished, and the last are now completed and printed, and have been sent to Syria.

"The Memoir of Twenty-one Years' Work" was published by the Society last year and presented to every subscriber who chose to ask for it; over 1,000 copies were thus distributed, with very happy results of maintaining the interest felt in the Society's work. Two thousand copies were sold by the publishers. The balance-sheet for the year 1886 is as follows :—

BALANCE SHEET, 1886.

Receipts.				Expenditure.			
Jan. 1. Balance in hand	£331	1	1	Management	£641	5	0
Dec. 31. By Subscriptions and Donations ..	1,795	10	4	Exploration	496	16	2
Maps and Memoirs ..	369	16	1	Maps and Memoirs ..	768	3	5
Books	139	1	2	Printers, Binders, and Engravers	414	15	2
Photographs	8	2	1	Balance Dec. 31	322	11	0
	£2,643	10	9		£2,643	10	9

At the end of the year there was a very large sum due to printers and engravers ; this debt has been reduced to a more satisfactory level by the payment under this head of £714. Since the beginning of the year £150 has also been paid in diminution of the loan of £850 due by the Society. It must be remembered that the printer's bill is not a question of management so-called ; it is one of vital importance to the very existence of the Society, which exists not only to collect information, but also to publish it. It has, therefore, been considered desirable that we should endeavour to make our *Quarterly Statement* fuller with contents and more attractive to our readers. With this object we propose to present Herr Schumacher's work, and perhaps the hitherto unpublished works of Conder, Ganneau, and H. C. Hart, published with the *Quarterly Statement*, and printed in such a form and type that they may be detached or bound up in separate volumes, if subscribers please.

In conclusion, we have to assure the General Committee and our subscribers generally that all the steps necessary to ensure continuation of the work on its present lines have been taken—that is to say, no opportunity will be lost of making researches and following up discoveries in the Holy City, and every possible agency will be brought to bear in the prosecution of research in the Holy Land itself and the countries which surround it.

We have to express our best thanks to the local Hon. Secretaries, and to all who have helped to extend the knowledge of our existence and aims, and even claims, to larger and more general support. The income of the Society is by no means equal to the demands upon it, and while we are continually paying off the liabilities caused by the printing of results, more reports continually arrive which also call for immediate publication.

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